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KING ALFRED'S

ANGLO-SAXON VERSION OF

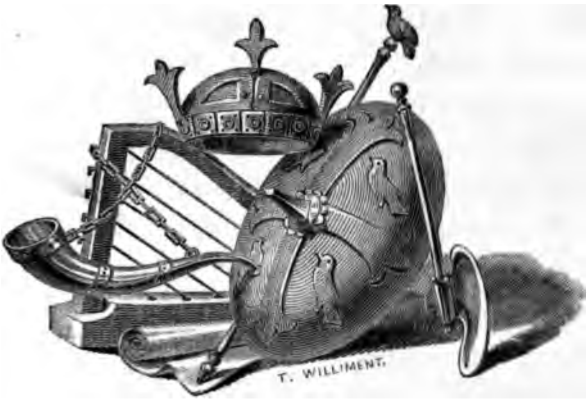
BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ:

WITH AN ENGLISH TRANSLATION, AND NOTES.

BY

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EDITOR'S PREFACE.

The reader is here presented with a new edition of King Alfred's paraphrastical version of Boethius, justly esteemed one of the most curious relicks of Anglo-Saxon literature. The catalogue of Anglo-Saxon Manuscripts, by Wanley, describes two ancient copies of this work; one preserved in the Bodleian Library, and the other (since destroyed) in that of Sir Robert Cotton.† Junius, the author of the Etymologicum Anglicanum, seems to have entertained a design of publishing the work from these MSS.; for, after copying the Bodleian with his own hand, he compared his transcript with the Cotton, and added the various readings which he found in it.—The chief difference of the two MSS. consisted in this, that the former contained *prose*, and the latter *poetical* versions, of so many of Boethius's metres as were rendered into Saxon.—Junius's transcript, not having been committed to the press in his life-time, passed, on his decease in 1677, with his other MSS., into the possession of the University of Oxford.—In 1698 Mr. Rawlinson published his edition of Alfred's Boethius.

† Wanl. Catal. pp. 64. 217.—The Cotton MS. is mentioned by Wanley as "optimæ notæ," and he describes it as follows: "Boetius de Consolatione Philosophiæ, Saxonicè per Ælfredum Regem versus; quo vivente, aut saltem paullo post obitum ejus, hunc cod. scriptum credo."

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PREFACE.

This, as its title † imports, is copied from Junius's transcript. The text consequently is that of the Bodleian MS., the various readings of the Cotton being subjoined throughout, and the poetical versions of the metres placed together at the end of the volume. Mr. Rawlinson's edition, considered as a representation of the MSS. with their variations, appears to deserve the praise of accuracy given to it by Dr. Hickes.

The present edition is founded on Mr. Rawlinson's, but with such alterations as, it is hoped, will render it more acceptable to the Anglo-Saxon student. The readings taken from the Cotton MS. have been carefully examined, and in numerous instances introduced into the text. By this means difficulties are removed, and many passages which appeared inexplicable are restored to sense and grammar. In a few instances, recourse has been had to conjectural emendation; but this liberty has been exercised with caution, and the former reading is invariably preserved in the notes; words introduced being distinguished by brackets.—In orthography, this edition generally conforms to the preceding. The interchange of letters, in every way consistent with the enunciation of similar or nearly similar sounds, is well known to be of perpetual occurrence in the Anglo-Saxon language. Words are frequently spelled three or four different ways in the same page, and even within the compass of as many lines.—In the punctuation, few alterations have been made; but the English translation will sometimes indicate what appears to be a more proper division of

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† "AN. MANL. SEVER. BOETHI. Consolationis Philosophiæ Libri V. Anglo-Saxonice redditi ab ALFREDO inclyto Anglo-Saxonum Rege. Ad apographum Junianum expressos, edidit Christophorus Rawlinson è Collegio Reginæ. Oxoniæ, è theatro Sheldoniano MDCXCVIII. Sumtibus editoris, typis Junianis."

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the sentences. It has every-where been considered as a leading principle, to do too little rather than too much; to suffer obscurities to remain, rather than remove them by doubtful alteration; to admit nothing which can impair the authenticity or alter the character of the work.—In the English translation nothing beyond a plain and, for the most part, literal version, has been attempted.—The Notes at the end of the volume contain explanations relative to the text of this edition, and a few miscellaneous remarks.—Some apology may be thought necessary, for not adding the whole of Alfred's poetical versions of the metres. This had been originally intended, but it was found that the insertion of them, with such notes as appeared indispensable, would require a second volume. From motives of prudence, therefore, this part of the design has been abandoned, with the exception of one poetical specimen, which forms the Appendix.

The works of Alfred have been always classed among those writings which exhibit the Anglo-Saxon language in its greatest purity.† Considered in this point of view, every one of his literary productions is interesting and valuable. But the present work possesses a higher claim to attention. In his other translations Alfred has seldom introduced any original matter. In his Boethius, on the contrary, he aspires to the character of an original author; exercises his own judgment; amplifies some parts,

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† The term *Anglo-Saxon* is rather equivocal. It is sometimes used in a general sense, as when we mention 'the Anglo-Saxons,' 'the Anglo-Saxon heptarchy,' or 'the Anglo-Saxon language,' without farther distinction; and sometimes in a more confined sense, as when we speak of 'the Anglo-Saxon dialect,' in contradistinction to the *Dano-Saxon*. It is in the latter sense that we apply it to the language of Alfred.—A few observations on the dialects are thrown together in a Note at the end of this preface.

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abridges others, and adds a variety of remarks and illustrations.— The work of Boethius, *De Consolatione Philosophiæ*, independantly of its intrinsic merit, is interesting from the circumstances under which it was written. Composed during the long imprisonment which was terminated by his death, it furnishes a practical illustration of its own lessons, and proves that the author, under his misfortunes, enjoyed every consolation which Philosophy could afford. To considerations of this sort may be attributed the general predilection for this work during the middle ages. We have reason to believe that Alfred received comfort from it during the calamities which attended the early part of his reign. According to his own account, it was amid "various and manifold worldly occupations which often busied him both in mind and in body," that he first translated it, in the form in which it appears in the present volume. The poetical versions of the metres were a subsequent work, undertaken, doubtless, in times of greater tranquillity and leisure.

Boethius divides his treatise into five books, and each book into alternate portions of prose and poetry. The general plan of it is, that Philosophy is represented as appearing to the author in his prison, attentively listening to his complaints, offering a variety of arguments by way of consolation under his misfortunes, and discussing and answering the objections and difficulties which he suggests.—The first book consists chiefly of the complaints of Boethius, and some general consolations of Philosophy, who enquires into the nature and causes of his trouble. In book 2. Philosophy describes the inconstancy of fortune; endeavours to convince Boethius that he overrates his misery; assures him that happiness is not to be found in riches, in power and honours, or in

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glory and fame; and instructs him that adverse fortune is often profitable. In book 3. Philosophy teaches him, that all men are in search of happiness or the sovereign good, which some falsely place in created goods, such as riches, dignities, power, glory, and pleasure. These she separately considers, and in conclusion asserts that the supreme good resides in the Deity alone. In the fourth and fifth books, Boethius states various objections: 1. That vice goes unpunished, and virtue unrewarded. 2. That the prosperity of the wicked, and the misfortunes of the virtuous, are inconsistent with God's just government. 3. That, since God foresees all things, there can be no such thing as chance or accident. 4. Neither can there be any human liberty. 5. That the divine providence and foreknowledge are inconsistent with human liberty.—These objections are answered by Philosophy at considerable length.

Alfred, in his Anglo-Saxon version, alters the general arrangement of the work, recasting the whole into forty-two chapters, most of which are divided into sections; and prefixing to it a short preface, and a table of contents.—The first six chapters comprise, besides introductory matter, a short and rather confused abridgment of the first book of Boethius, omitting metres 3. and 4.—The fifteen following chapters, namely, those to xxi. inclusive, comprise the second book of Boethius, omitting metre 1.—This being the commencement of the argumentative part of the work, Alfred begins to follow his original with more regularity, nevertheless introducing many variations and additions. He proceeds in the same manner through the third and fourth books; the former of which takes up thirteen of his chapters, namely from xxii. to xxxv. inclusive; and the latter, chapters

xxxvi. to xxxix., and the first four sections of chapter xl.—The remaining sections of chapter xl., together with chapters xli. and xlii., which conclude the work, comprise Boethius's fifth book, but with numerous and important alterations. The first, third, and fourth metres, of this last book, are omitted.—The following is a list of the passages most remarkable for originality: Chap. i. An account of Boethius's imprisonment. Chap. xv. Description of the golden age. Chap. xvii. On the duties of kings. Chap. xix. On the vanity of the pursuit of fame. Chap. xxi. On the power and goodness of the Creator, in upholding and regulating the system of the universe. Chap. xxv. On natural dispositions. Chap. xxix. §. 1. On the weakness and unhappiness of kings. §. ii. On the condition of the favourites of princes, as exemplified in Seneca and Papinian. Chap. xxx. §. ii. On the natural equality of mankind. Chap. xxxiii. §. iv. Address to the Deity. Chap. xxxiv. §. x. On the nature of trees and plants. Chap. xxxv. §. iv. The fable of the giants warring against Jupiter, and history of the tower of Babel. §. vi. The story of Orpheus and Eurydice. Chap. xxxvii. §. 1. On proud and unjust kings. Chap. xxxviii. §. 1. The story of Ulysses and Circe. Chapters xl. and xli. On the divine predestination, and human liberty. Chap. xlii. Of God and eternity.—But it is not merely in the passages here referred to, that traces of the mind of Alfred are to be found. Whoever shall take the trouble of comparing his version with the original work, will find in almost every part, turns of thought and expression highly illustrative of his religious, moral, and intellectual character. The endowments and actions of Alfred have ever been themes of admiration and applause, and writers have frequently expressed their wish to see his character drawn "in more lively colours, and with more particular strokes."

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This has at length been ably performed by Mr. Turner, and chiefly with materials derived from the present work.

Enough, probably, having been said, to convince the reader that this production of our illustrious Alfred is deserving of his attention; impartiality requires that some notice should be taken of its defects. In a work of this nature, composed at a remote period and under peculiar disadvantages, offences against good taste must be expected. The reader will not be surprised at meeting with unnecessary repetitions; incorrect similes and allusions; and language not altogether consistent with modern notions of delicacy and refinement. In addition to faults (if such they can be called) of this nature, Alfred occasionally confounds names and historical facts; he sometimes mistakes the meaning of his original, and he is sometimes perplexed by the peculiarities of his own language.† Blemishes of the kind here alluded to, are not, however, so numerous or so prominent as to detract much from the general merit of the work, which, with all its imperfections, may be justly classed among the most valuable monuments of our ancient literature.

It would be superfluous to offer, in this place, any extended observations in recommendation of the study of the Anglo-Saxon language. The interesting nature of the Saxon, considered in itself, as one of those tongues in which the formation of languages may be distinctly traced; the light which it throws on modern English and its provincial dialects; its utility in the study of our older writers; and the stores of information which it opens to the

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† See Note 17.

divine, the lawyer, and the historian—are inducements which need only be mentioned, to be duly appreciated. Since the publication of Mr. Turner's excellent History, a taste for this species of literature has revived, and its importance is generally admitted. Several works of great merit, also, have been produced. The Rev. Dr. Ingram has published an enlarged and improved edition of the Saxon Chronicle. The poetry of the Anglo-Saxons has been elucidated by the Rev. J. J. Conybeare. And the access to the language has been facilitated by the Rev. J. Bosworth in his Elements of Anglo-Saxon Grammar, a work replete with curious philological information.†—Publications like these, must have greatly contributed to the diffusion of this agreeable and useful species of learning. If the present volume should conduce, though in an inferiour degree, to the same end, the editor will not regret the labour he has bestowed upon it.

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† A compendious Anglo-Saxon Dictionary, with explanations in Latin and English, has been lately announced as in preparation by Mr. Bosworth.

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NOTE ON THE SAXON DIALECTS.

Hickes, in c. 19. of the Anglo-Saxon Grammar in his Thesaurus, states that there are three dialects of the Saxon language, distinguishable from the pure and regular language of which he has already treated, namely, that found in the authors who flourished in the southern and western parts of Britain. These dialects he arranges, according to certain periods of history, as follows: 1. The *Britanno-Saxon*, which, he says, was spoken by our ancestors, from their original invasion of Britain till the entrance of the Danes, being about 337 years.—2. The *Dano-Saxon*, which, he says, was used from the entrance of the Danes till the Norman invasion, being 274 years, and more especially in the northern parts of England and the south of Scotland.—3. The *Normanno-Dano-Saxon*, spoken from the invasion by the Normans till the time of Hen. II., which towards the end of that time, he says, might be termed *Semi-Saxon*.—Writers of considerable eminence, appear to have considered this arrangement of the dialects as a complete history of the language, without adverting to the circumstance of Hickes's distinguishing them all from "the pure and regular language" which is the primary subject of his work. From this partial view, a notion has become current, that the Dano-Saxon dialect, previously to or during the reigns of the Canutes, became the general language of this country, and that our present language was formed by gradual alterations superinduced upon the Dano-Saxon. This being taken for granted, it

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has appeared easy to decide upon the antiquity of some of the existing remains. Poems written in Dano-Saxon, have been o course ascribed to "the Dano-Saxon period;" and Beowulf, and the poems of Cædmon, have been deprived of that high antiquity which a perusal of the writings themselves inclines us to attribute to them, and referred to a comparatively modern era.

With all due respect for the learning of the author of the Thesaurus, it may be said that he has introduced an unnecessary degree of complexity on the subject of the dialects. His firs dialect, the Britanno-Saxon, may be fairly laid out of the question. The only indisputable specimen of it, according to hi account, is what he calls "a fragment of the true Cædmon," preserved in Alfred's version of Bede—a poem which has nothing i language or style to distinguish it from the admitted production of Alfred. Dismissing the supposed Britanno-Saxon, as unworthy of consideration, the principal remains of the Saxon language may be arranged in two classes, viz. those which are writte in *pure Anglo-Saxon*, and those which are written in *Dano-Saxon* These, in fact, were the two great dialects of the language. Th former was used (as Hickes observes) in the southern and wester parts of England; and the latter in the northern parts of Englan and the south of Scotland. It is entirely a gratuitous supposition to imagine that either of these dialects commenced at a muc later period than the other. Each was probably as old as th beginning of the heptarchy. We know that among the variou nations which composed it, the Saxons became predominant in th southern and western parts, and the Angles in the northern. A these nations were distinct in their original seats on the con tinent, so they arrived at different times, and brought with then

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different dialects. This variety of speech continued till the Norman conquest, and even afterwards. It is not affirmed that the dialects were absolutely invariable. Each would be more or less changed by time, and by intercourse with foreigners. The mutual connexion, also, which subsisted between the different nations of the heptarchy would necessarily lead to some intermixture. But we may with safety assert, that the two great dialects of the Saxon language continued substantially distinct as long as the language itself was in use—that the Dano-Saxon, in short, never superseded the Anglo-Saxon. In a formal dissertation on this subject, citations might be made from the Saxon laws from Ethelbert to Canute, from the Saxon Chronicle, from charters, and from works confessedly written after the Norman conquest, to show that, whatever changes took place in the dialect of the southern and western parts of Britain, it never lost its distinctive character, or became what can with any propriety be termed Dano-Saxon. After the Norman conquest, both the dialects were gradually corrupted, till they terminated in modern English. During this period of the declension of the Saxon language, nothing was permanent; and whether we call the mixed and changeable language 'Normanno-Dano-Saxon' or 'Semi-Saxon,' or leave it without any particular appellation, is not very important.—An additional proof that the two great dialects were not consecutive, but contemporary, might be drawn from early writings in *English*, and even from such as were composed long after the establishment of the Normans. We find traces of the pure Anglo-Saxon dialect in Robert of Gloucester, who wrote in the time of Edward I. and whose works are now understood almost without the aid of a glossary; whereas the language of Robert Langland, who wrote nearly a century later, is

more closely connected with the Dano-Saxon, and so different from modern English as to be sometimes almost unintelligible.—Though these differences have been gradually wearing away, our provincial glossaries afford evidence that, even at the present day, they are not entirely obliterated.

Alfred's language is esteemed pure Anglo-Saxon, yet we find in his poetical compositions some words, which, according to Hickes, belong to the Dano-Saxon dialect. This may be readily accounted for. It is extremely probable that the works of the poets who flourished in the north of England and the adjoining parts of Scotland, and who composed their poems in Dano-Saxon, were circulated, if not in writing, at least by itinerant reciters, in all the nations of the heptarchy; that they were imitated by the southern poets; and that some particular words and phrases were at length considered as a sort of poetical language, and indispensable to that species of composition. Some words which occur in the poems of Alfred, as well as in Beowulf, Cædmon, &c., are seldom or never met with in prose. Of Alfred's early attention to poetical recitations we have a remarkable testimony in Asser: "Saxonica poemata die noctuque solers auditor relatu aliorum sæpissime audiens, docibilis memoriter retinebat." Wise's Asser, p. 16.

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PROŒMIUM,

UNÀ CUM TITULIS CAPITUM.

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PROŒMIUM.

ÆLFRED Kuning wæs wealhstod ðisse bec. ⁊ hie of bec Ledene on Englisc wende, swa hio nu is gedon. hwilum he sette word be worde. hwilum andgit of andgite. swa swa he hit þa sweotolost ⁊ andgitfullicost gereccan mihte for þæm mistlicum ⁊ manigfealdum weoruld bisgum þe hine oft ægþer ge on mode ge on lichoman bisgodan. Ða bisgu us sint swiþe earfoþ rime þe on his dagum on þa ricu becomon þe he underfangen hæfde. ⁊ þeah þa he þas boc hæfde geleornode ⁊ of Lædene to Engliscum spelle gewende. þa geworhte he hi eft to leoþe. swa swa heo nu gedon is. ⁊ nu bit ⁊ for Godes naman healsaþ ælcne þara ðe þas boc rædan lyste. ꝥ he for hine gebidde. ⁊ him ne wite gif he hit rihtlicor ongite þonne he mihte. forþæmðe ælc mon sceal be his andgites mæðe and be his æmettan sprecan ðæt he sprecþ. ⁊ don ꝥ ꝥ he deþ :-

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PREFACE.

ALFRED, King, was translator of this book, and turned it from book-latin into English, as it now is done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could render it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and nevertheless, when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it now is done. And *he* now prays and for God's name implores every one of those whom it lists to read this book, that he would pray for him, and not blame him if he more rightly understand it than he could. For every man must, according to the measure of his understanding and according to his leisure, speak that which he speaks, and do that which he does.

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TITULI CAPITUM.

TITLES OF THE CHAPTERS.

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BOETHIUS.

BOETHIUS.

CAPUT I.

ON ðære tide þe Gotan of Sciððiu mægþe wiþ Romana rice gewin upahofon. ⁊ miþ heora cyningum. Rædgota and Eallerica wæron hatne. Romane burig abræcon. and eall Italia rice ꝥ is betwux þam muntum ⁊ Sicilia ðam ealonde in anwald gerehton. ⁊ þa æfter þam foresprecenan cyningum Ðeodric feng to þam ilcan rice. se Ðeodric wæs Amulinga. he wæs Cristen. þeah he on þam Arrianiscan gedwolan ðurhwunode. He gehet Romanum his freondscipe. swa ꝥ hi moston heora ealdrihta wyrðe beon. Ac he þa gehat swiðe yfele gelæste. ⁊ swiðe wraþe geendode mid manegum mane. ꝥ wæs to eacan oþrum unarimedum yflum. ꝥ he Iohannes þone papan het ofslean. Ða wæs sum consul. ꝥ we heretoha hataþ. Boetius wæs haten. se wæs in boccræftum ⁊ on woruld þeawum se rihtwisesta. Se ða ongeat þa manigfealdan yfel þe se cyning Ðeodric wiþ þam Cristenandome ⁊ wiþ þam Romaniscum witu

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BOETHIUS.

CHAPTER I.

AT the time when the Goths of the country of Scythia made war against the empire of the Romans, and, with their kings, *who* were called Rhadagast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily; and when, after the before-mentioned kings, Theodoric obtained possession of the same kingdom (Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy;)—he promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness; which was, that, in addition to other unnumbered crimes, he gave order to slay the Pope John. Then was there a certain Consul, that we call Heretoha, *who* was named Boethius. He was, in book-learning and in worldly affairs, the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators.

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dyde. he þa gemunde ðara eþnessa ⁊ þara ealdrihta ðe hi under ðam Caserum hæfdon heora ealdhlaforddum. Ða ongan he smeagan ⁊ leornigan on him selfum hu he ꝥ rice ðam unrihtwisan cyninge aferran mihte. ⁊ on ryht geleaffulra and on rihtwisra anwald gebringan. Sende þa digellice ærendgewritu to þam Casere to Constantinopolim. þær is Creca heah burg ⁊ heora cynestol. for þam se Casere wæs heora ealdhlaford cynnes. bædon hine þæt he him to heora Cristendome ⁊ to heora ealdrihtum gefultumede. Ða ꝥ ongeat se wælhreowa cyning Ðeodric. ða het he hine gebringan on carcerne ⁊ þær inne belucan. Ða hit ða gelomp ꝥ se arwyrða wæs on swa micelre nearanesse becom. þa wæs he swa micle swiðor on his Mode gedrefed. swa his Mod ær swiðor to þam woruld sælþum gewunod wæs. ⁊ he ða nanre frofre be innan þam carcerne ne gemunde. ac he gefeoll niwol of dune on þa flor. ⁊ hine astrehte swiþe unrot. and ormod hine selfne ongan wepan ⁊ þus singende cwæþ.

CAPUT II.

ÐA* lioð þe ic wrecca geo lustbærlice song. ic sceal nu heofiende singan. ⁊ mid [swiþe] ungeradum wordum gesettan. þeah ic geo hwilum gecoplice funde. ac ic nu wepende ⁊ gisciende of geradra worda misso. me ablendan þas ungetreowan woruld sælþa.

* Boet. lib. i. metrum 1.

He then called to mind the favours, and the ancient rights, which they had under the Cæsars, their ancient lords. Then began he to enquire and study in himself how he might take the kingdom from the unrighteous king, and place *it* under the government of rightly believing and just *persons*. *He* therefore privately sent letters to the Cæsar at Constantinople (which is the chief city of the Greeks, and their seat of government;) because the Cæsar was of the kin of their ancient lords; praying him that he would succour them, with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison: but he fell down prostrate on the floor, and stretched himself, very sorrowful; and, distracted, began to lament himself, and thus singing said:

CHAPTER II.

THE lays which I, wretched exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily found, yet I now, weeping and sobbing, wander from appropriate words. To blind me! these unfaithful worldly riches! and then to leave

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⁊ me þa forletan swa blindne on þis dimme hol. Ða bereafodon ælcere lustbærnesse þa ða ic him æfre betst truwode. ða wendon hi me heora bæc to and me mid ealle fromgewitan. To ƿhon sceoldan la mine friend seggan þæt ic gesælig mon wære. hu mæg se beon gesælig se ðe on ðam gesælþum ðurhwunian ne mot :·

CAPUT III.

§. I.

ÐA[b] ic þa ðis leoþ. cwæð Boetius. geomriende asungen hæfde. ða com ðær gan in to me heofencund Ƿisdom. ⁊ ꝥ min murnende Mod mid his wordum gegrette. ⁊ þus cwæþ. Hu ne eart þu se mon þe on minre scole wære afed ⁊ gelæred. Ac hwonon wurde þu mid þissum woruld sorgum þus swiþe geswenced. buton ic wat ꝥ þu hæfst ðara wæpna to hraþe forgiten ðe ic þe ær sealde. Ða clipode se Ƿisdom ⁊ cwæþ. Gewitaþ nu awirgede woruld sorga of mines þegenes Mode. forþam ge sind þa mæstan sceaþan. Lætaþ hine eft hweorfan to minum larum. Ða eode se Ƿisdom near. cwæþ Boetius. minum hreowsiendan geþohte. ⁊ hit swa niowul hwæt hwega upanærde. adrigde þa mines Modes eagan. and hit fran bliþum wordum. hwæþer hit oncneowe his fostermodor. mid ðam þe ða ꝥ Mod wiþ his bewende. ða gecneow hit swiþe sweotele his agne modor. ꝥ wæs se Ƿisdom þe hit lange ær tyde ⁊ lærde.

[b] Boet. lib. i. prosa 1.

me, so blinded, in this dim hole! At that time, *they* bereaved *me* of all happiness, when I ever best trusted in them; at that time they turned their back upon me, and altogether departed from me. Wherefore should my friends say, that I was a prosperous man? How can he be prosperous, who may not remain in prosperity?

CHAPTER III.

§. I.

WHEN I, said Boethius, had mournfully sung this lay, then came there in to me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: How! art not thou the man, who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless (I wot) thou hast too soon forgotten the weapons, which I formerly gave thee. Then Wisdom called out, and said: Depart now, *ye* execrable worldly cares, from my disciple's Mind, for ye are the greatest enemies. Suffer him to return to my precepts.—Then came Wisdom near, said Boethius, to my sorrowing thought, so depressed, and somewhat raised it, *and* then dried the eyes of my Mind; and asked it, with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, namely the Wisdom that long before had instructed and taught it. But it perceived his

ac hit ongeat his lare swiþe totorenne ⁊ swiþe tobrocenne mid dysigra hondum. ⁊ hine þa fran hu þæt gewurde. Ða andswyrde se Wisdom him ⁊ sæde. þæt his gingran hæfdon hine swa totorenne. þær þær hi teohhodon þæt hi hine eallne habban sceoldon. ac hi gegaderiað monifeald dysig on þære fortruwunga. ⁊ on þam gilpe. butan heora hwelc eft to hyre bote gecirre :·

§. II. Ða[c] ongan se Wisdom hreowsian for þæs Modes tydernesse. ⁊ ongan þa giddian ⁊ þus cwæþ. Eala on hu grundleasum seaðe þæt Mod [þringþ.] þonne hit bestyrmaþ þisse worulde ungeþwærnessa. gif hit ðonne forget his agen leoht. þæt is ece gefea. and þringþ on þa fremdan þistro. þæt sind worulde sorga. swa swa þis Mod nu deþ. nu hit nauht elles nat butan gnornunga :·

§. III. Ða se Wisdom þa ⁊ seo Gesceadwisnes þis leoþ asungen hæfdon. þa ongan he eft sprecan ⁊ cwæþ to þam Mode. Ic geseo þæt ðe is nu frofre mare ðearf þonne unrotnesse :·

§. IV. Forþam gif þu ðe ofsceamian wilt ðines gedwolan. þonne onginne ic þe sona beran ⁊ þe bringe mid me to heofonum. Ða andsworode him þæt unrote Mod ⁊ cwæþ. Hwæt la hwæt sint þis nu þa god ⁊ þæt edlean. þe ðu ealne weg gehete ðam monnum þe ðe heorsumian woldan. is þis nu se cwide þe þu me geo sædest. þæt se wisa Plato cwæde. þæt was. þæt na

[c] Boet. lib. i. metrum 2.

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doctrine much torn, and greatly impaired, by the hands of foolish persons, and therefore asked him, how that happened. Then answered Wisdom to it, and said, that his scholars had thus torn him, in endeavouring to possess themselves of him entirely. But they gather much folly by presumption and by arrogance, unless any of them to their amendment return.

§. II. Then began Wisdom to be sorry for the frailty of the Mind, and began to sing, and thus said: Alas, into how unfathomable a gulph the Mind rushes, when the troubles of this world agitate it; if it then forget its own light, which is eternal joy, and rush into the external darkness, namely, the cares of the world, as this Mind now does, now it knows nothing else but lamentations.

§. III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§. IV. Therefore, if thou wilt be ashamed of thy errour, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, What! are these now the goods and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which, thou formerly toldest me, the wise Plato said, namely, that no power was right without right man-

anƿeald næfre niht butan rihtum þeawum. Gesihst þu nu þæt þa rihtƿisan sint laþe ⁊ forþrycte. forþam hi ðinum ƿillan ƿoldon fulgan. ⁊ þa unrihtƿisan seondan upahafene þurh heora ƿondæda ⁊ þurh heora selflice. þ hi þy eð mægen heora unriht geƿill forþbringan. hi sind mid gifum ⁊ mid gestreonum gefyrþrode. forþam ic nu ƿille geornlice to Gode cleopian. Ongan þa giddien. ⁊ þus singende cƿæþ.

CAPUT IV.

EALA[4] þu scippend heofones ⁊ eorþan. þu ðe on þam ecan setle ricsast. þu þe on hrædum færelde þone heofon ymbhƿeorfest. ⁊ ða tunglu þu gedest þe gehyrsume. ⁊ þa sunnan þu gedest þ heo mid hiere beorhtan sciman þa þeostre adƿæscþ þære sƿeartan nihte. sƿa deþ eac se mona mid his blacan leohte þæt þa beorhtan steorran dunniaþ on þam heofone. ge eac hƿilum þa sunnan heore leohtes bereafaþ þonne he betƿux us ⁊ hire ƿyrþ. ge eac hƿilum þone beorhtan steorran þe ƿe hataþ morgensteorra. þone ilcan ƿe hataþ oþre naman æfensteorra. þu þe þam ƿinterdagum selest scorte tida ⁊ þæs sumeres dahum langran. þu þe þa treoƿa þurh þone stearcan ƿind norþan ⁊ eastan on hærffest tid heora leafa bereafast. ⁊ eft on lencten oþru leaf sellest. þurh þone smyltan suþan ƿesternan ƿind. Hƿæt þe ealle gesceafta heorsumiaþ ⁊

[4] Boet. lib. i. metrum 5.

ners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will; and the wicked are exalted, through their crimes, and through their self-love? That they may the better accomplish their wicked purpose, they are promoted with gifts and with rewards. Wherefore I will now earnestly call upon God. *He began then to sing, and thus singing said:*

CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! Thou makest the stars obedient to thee; and thou makest the Sun, that she, with her bright splendour, dispels the darkness of the swarthy night. So does also the Moon, with his pale light, which obscures the bright stars in the heaven; and, sometimes, bereaves the Sun of her light (when he between us and her comes) and, sometimes, the bright star which we call the morning star — the same we call, by another name, the evening-star. Thou, who, to the winter days, givest short times, and to the days of summer, longer! Thou, who, the trees, by the sharp north-east wind, in harvest time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! —What! do all creatures obey thee, and keep the

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þa gesetnessa þinra beboda healdaþ. butan men anum se ðe oferheorð. Eala ðu ælmihtiga scippend and rihtend eallra gesceafta. help nu þinum earmum moncynne. Hƿy þu la Drihten æfre ƿoldest ꝥ seo ƿyrd sƿa hƿyrfan sceolde. heo þreaþ þa unscildigan ⁊ nauht ne þreaþ þam scildigum. sittaþ manfulle on heahsetlum. ⁊ halige under heora fotum þry-caþ. scinaþ gehydde beorhte cræftas. ⁊ þa unriht-ƿisan tælað þa rihtƿisan. nauht ne deregaþ mon-num mane aþas. ne ꝥ lease lot þe beoþ mid þam ƿrencum beƿrigen. forþam ƿent nu fulneah eall moncyn on tƿeonunga gif seo ƿyrd sƿa hƿeorfan mot on yfelra manna geƿill. ⁊ þu heore nelt sti-ran. Eala min Drihten. þu þe ealle gesceafta ofer-sihst. haƿa nu mildelice on þas earman eorðan. and eac on eall moncyn. forþam hit nu eall ƿinþ on ðam yðum ðisse ƿorulde :·

CAPUT V.

§. I.

DA* ꝥ Mod þa þillic sar cƿeþende ƿæs. ⁊ þis leoþ singende ƿæs. se Ƿisdom þa ⁊ seo Gesceadƿisnes him bliþum eagum on locude. ⁊ he for þæs Modes geo-merunge næs nauht gedrefed. ac cƿæþ to þam Mode. Sona sƿa ic þe ærest on ðisse unrotnesse geseah ðus murciende. ic ongeat ꝥ ðu ƿære ut-afaren of þines fæder eþele. ꝥ is of minum larum. þær ðu him fore of ða þu ðine fæstrædnesse forlete. ⁊ ƿendest ꝥ seo ƿeorð þas ƿorulð ƿende

* Boet. lib. i. prosa 5.

institutions of thy commandments; except man alone, who is disobedient! O, thou almighty maker and governour of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that Fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise prejudice *bad* men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if Fortune may thus vary, according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind; because it now all struggles in the waves of this world.

CHAPTER V.

§. I.

WHILST the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on it with cheerful eyes; and he was nothing moved, on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, *and* thus complaining, I perceived that thou wast departed from thy father's country, that is, from my precepts. Thou departedst therefrom, in abandoning thy constant state of mind, and thinking that Fortune governed this world

heoꞃe agenes þonces buton Godes geþeahte. ⁊ his þafunge. ⁊ monna geƿyrhtum. Ic ƿiste ꝥ þu utafaren ƿære. ac ic nyste hu feor. ær þu þe self hit me gerehtest mid þinum sarcƿidum. Ac þeah þu nu fier sie þonne þu ƿære. ne eart þu þeah ealles of þam earde adrifen. þeah þu ðær on gedƿolode. ne gebrohte ðe eac nan oþer man on þam gedƿolan butan þe sylfum. þurh þine agene gimeleste. ne sceolde þe eac nan man sƿelces to gelefan þær ðu gemunan ƿoldest hƿylcra gebyrda þu ƿære ⁊ hƿylcra burgƿara for ƿorulde. oþþe eft gastlice hƿilces geferscipes ðu ƿære on ðinum Mode. ⁊ on þinre gesceadƿisnesse. ꝥ is ꝥ þu eart an þara rihtƿisenra ⁊ þara rihtƿillendra. þa beoþ þære heofencundan Ierusalem burgƿare. of þære næfre nan. buton he self ƿolde. ne ƿearþ adrifen. ꝥ is of his godan ƿilla. ƿære he þær he ƿære. simle he hæfde þone mid him. þonne he þone mid him hæfde. ƿære þær he ƿære. þonne ƿæs he mid his agnum cynne. ⁊ mid his agnum burhƿarum on his agnum earde þonne he ƿæs on þare rihtƿisena gemanan. Sƿa hƿa þonne sƿa þæs ƿyrþe biþ ꝥ he on heora ðeoƿdome beon mot. þonne bið he on þam hehstan freodome. Ne onscunige ic no þæs neoþeran and þæs unclænan stoƿe. gif ic þe gearadne gemete. Ne me na ne lyst mid glase geƿorhtra ƿaga ne heahsetla mid golde ⁊ mid gimmum gerenedra. ne boca mid golde aƿritenra me sƿa sƿiþe ne lyst. sƿa me lyst on þe rihtes ƿillan. Ne sece ic no her þa bec. ac ꝥ ꝥ þa bec forstent þæt is þin geƿit sƿiþe rihte. þu seofodest þa ƿonƿyrd ægþær ge on þara unrihtƿisra an-

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according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed; but I knew not how far, before thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou nevertheless art not entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other man lead thee into error; except thyself, through thy own negligence. Nor could any one think in this manner with respect to thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world; or again, spiritually, of what society thou wast in thy mind, and in thy reason; namely, that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence, namely, from his right will, no one was ever driven, against his own consent. Wheresoever he might be, he had this always with him. When he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land—when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferiour, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold, and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books; but that which books are profitable for, namely, *the making of* thy mind perfectly right. Thou hast complained of evil Fortune, both on account of the height of unjust power, and on account of my

wealda heanesse. ge on minre unwurþnesse and foreseuwenesse. ge on þara manfulra forþforlætenesse on þas woruld speda. Ac forþon þe þe is swiþe micel unrotnesse nu getenge. ge of ðinum yrre. ge of ðinum gnornunga. ic ðe ne mæg nu get geandwyrdan ær ðon ðæs tid wyrð :·

§. II. Forþan[f] eall ꝥ mon untidlice onginþ. næfþ hit no æltæwne ende. Donne þære sunnan scima on Augustus monþe hatast scinþ. þonne dysegaþ se þe þonne wile hwilc sæd oþfæstan þam drium furum. swa deþ eac se ðe wintregum wederum wile blosman secan. Ne miht þu win wringan on midne winter. ðeah ðe wel lyste wearmes mustes :·

§. III. Da[g] clipode se Wisdom ⁊ cwæþ. Mot ic nu cunnian hwon þinre fæstrædnesse. þæt ic þanon ongiton mæge hwonan ic þin tilian scyle ⁊ hu. Da andwyrde ꝥ Mod ⁊ cwæþ. Cunna swa þu wille. Da cwæþ seo Gesceadwisnes. Gelefst þu þæt seo wyrd wealde þisse worulde. oððe auht [godes] swa geweorþan mæge butan þam wyrhtan. Da andwyrde ꝥ Mod ⁊ cwæð. Ne gelyfe ic no ꝥ hit geweorþan mihte swa endebyrdlice. ac to soþan ic wat ꝥ te God rihtere is his agnes weorces. ⁊ ic no ne wearþ of þam soþan geleafan. Da andwyrde se Wisdom eft ⁊ cwæþ. Ymbe ꝥ ilce þu gyddodest nu hwene ær and cwæde. ꝥ ælc wuht from Gode wiste his riht timan. ⁊ his rihte gesetnesse ful eode butan men anum. forþam ic wundrige swiþe ungemetlice hwæt

[f] Boet. lib. i. metrum 6. [g] Boet. lib. i. prosa 6.

meanness and dishonour; and also on account of the uncontrolled license of the wicked with respect to these worldly goods. But, as very great trouble is now fallen upon thee, both from thy anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§. II. For whatsoever any one begins out of season, has no good end. When the sun's brightness, in the month of August, hottest shines; then does he foolishly, who will, at that time, sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at midwinter, though thou be desirous of warm must.

§. III. Then spoke Wisdom, and said: May I now enquire a little concerning the state of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Enquire as thou wilt. Then said Reason: Dost thou believe that Fortune governs this world, or *that* aught of good can be thus made without the Artificer? Then answered the Mind, and said: I do not believe that it could be made so full of order; but I know, for truth, that God is governour of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said: About that very thing, thou wast singing a little while ago, and saying, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what is in thy mind, or what thou canst mean, see-

þe seo. oþþe hƿæt þu mæne nu þu þone geleafan hæfst. Ac ƿit sculon þeah git deoplicor ymbe ꝥ beon. ic nat ful geare ymbe hƿæt þu gyt tƿeost. gesege me. nu þu cƿist ꝥ þu naht ne tƿeoge ꝥ te God þisse ƿorulde rihtere sie. hu he þonne ƿolde ꝥ heo ƿære. Ða andƿyrd ꝥ Mod ⁊ cƿæþ. Uneaþe ic mæg forstandan þine acsunga. ⁊ cƿist þeah ꝥ ic þe andƿyrdan scyle. Se Ƿisdom þa cƿæþ. Ƿenst ðu ꝥ ic nyte þone ƿol þinre gedrefednesse ðe ðu mid ymbfangen eart. ac sege me hƿelces endes ælc angin ƿilnige. Ða andƿyrde ꝥ Mod ⁊ cƿæþ. Ic hit gemunde geo. ac me hæfþ þeos gnornung þære gemynde benumen. Ða cƿæð se Ƿisdom. Ƿast ðu hƿonan ælc ƿuht come. Ða andƿyrde ꝥ Mod ⁊ cƿæþ. Ic ƿat ꝥ ælc ƿuht fram Gode com. Ða cƿæþ se Ƿisdom. Hu mæg þæt beon. nu þu ꝥ angin ƿast. ꝥ ðu eac þone ende nyte. forþam seo Gedrefednes mæg ꝥ Mode onstyrian. ac heo hit ne mæg his geƿittes bereafien. Ac ic ƿolde ꝥ þu me sædest hƿæþer þu ƿistest hƿæt þu self ƿære. Hit þa andƿyrde ⁊ cƿæþ. Ic ƿat ꝥ ic on libbendum men ⁊ on gesceadƿisum eom ⁊ þeah on deadlicum. Ða andƿyrde se Ƿisdom ⁊ cƿæþ. Ƿast þu aht oþres bi þe selfum to secganne butan ꝥ þu nu sædest. Ða cƿæþ ꝥ Mod. Nat ic nauht oþres. Ða cƿæþ se Ƿisdom. Nu ic habbe ongiten ðine ormodnesse. nu ðu self nast hƿæt þu self eart. ac ic ƿat hu þin man getilian sceal. forþam þu sædest ꝥ þu ƿrecca ƿære ⁊ bereafod ælces godes. forþam þu nestest hƿæt þu ƿære. þa þu cyþdest ꝥ þu nestest hƿelces endes ælc angin ƿilnode. þa ðu ƿendest ꝥ steorlease men ⁊ recelease ƿæron gesælige ⁊

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ing thou hast this belief. We must, however, enquire still more deeply concerning it.—I do not very well know what thou now doubtest about. Tell me, since thou sayest that thou doubtest not that God is governour of this world, how he, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet *thou* sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the severity of thy trouble, which thou art encompassed with? but tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and of rational; and, nevertheless, of mortal. Then answered Wisdom, and said: Knowest thou any thing else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else.—Then said Wisdom: I have now learned thy mental disease; since thou knowest not what thou thyself art: but I perceive in what manner thy cure must be effected. Thou saidst that thou wast an exile, and bereaved of all good; because thou knewest not what thou wast. Thou showdest that

wealdendas þisse worulde. ⁊ þær þu cyþdest eac ꝥ þu nystest mid hwilcan gerece God wylt þisse worulde. oþþe hu he wolde ꝥ heo wære. þa þu sædest ꝥ þu wendest ꝥ þios sliþne wyrd þas woruld wende butan Godes þeahte. ac ꝥ wæs swiþe micel pleoh ꝥ ðu swa wenan sceoldest. Næs hit na ꝥ an ꝥ þu on ungemetlicum ungesælþum wære. ac eac ꝥ þu fulneah mid ealle forwurde. Ðanca nu Gode ꝥ he ðe gefultumade þæt ic þin gewit mid ealle ne forlet. We habbað nu geot þone mæstan dæl þære tyndran þinre hæle. nu þu geleofst ꝥ seo wyrd ðurh hie selfne butan Godes geþeahte þas woruld wendan ne mæge. nu þu ne þearft þe nauht ondrædan. forþam þe of þam lytlan spearcan ðe ðu mid þære tyndran gefenge lifes leoht þe onliehte. Ac hit nis git se tima ꝥ ic þe healicor mæge onbryrdan. forþam hit is ælces modes wise ꝥ sona swa hit forlæt soþcwidas. swa folgaþ hit leasspellunga. of þæm þonne onginnað weaxan þa mistas þe ꝥ Mod gedrefaþ. ⁊ mid ealle fordwilmað þa soþan gesiehþe swelce mistas swelce nu on ðinum Mode sindan. Ac ic hie sceal ærest geþinnian. ꝥ ic siððan þy eþ mæge þæt soþe leoht on þe gebringan :-

thou knewest not to what end every beginning tended; when thou thoughtest that outrageous and heedless men were happy and powerful in this world. And moreover thou showedst that thou wast ignorant with what government God governs this world, or how he would that it should be; when thou saidst, that thou thoughtest that this inconstant Fortune governed this world, without God's counsel. But it was a very great peril, that thou shouldest so think. Not only wast thou in immoderate trouble, but thou hadst wellnigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, govern this world. Thou hast now no need to fear any thing; for, from the little spark which thou hast caught with this fuel, the light of life will shine upon thee.—But it is not yet time that I should animate thee more highly; for it is the custom of every mind, that, as soon as it forsakes true sayings, it follows false opinions. Hence, then, begin to grow the mists which trouble the mind, and entirely confound the true sight—such mists as are now upon thy mind. But I must first dispel them, that I may afterwards the more easily bring upon thee the true light.

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CAPUT VI.

LOCA[b] nu be þære sunnan. ⁊ eac be oðrum tunglum. þonne sweartan wolcnu him beforan gaþ. ne magon hi þonne heora leoht sellan. swa eac se suþerna wind hwilum miclum storme gedrefeþ þa sæ ðe ær wæs smylte wedere glæshlutru on to seonne. þonne heo þonne swa gemenged wyrð mid ðan yþum. þonne wyrþ heo swiþe hraðe ungladu. þeah heo ær gladu wære on to locienne. Hwæt eac se broc. þeah he swiþe of his riht ryne. þonne þær micel stan wealwiende of þam heahan munte on innan fealþ. ⁊ hine todælð. ⁊ him his rihtrynes wiþstent. swa doð nu þa þeostro þinre gedrefednesse wiþstandan minum leohtum larum. Ac gif þu wilnige on rihtum geleafan ꝥ soþe leoht oncnawan. afyr fram þe þa yfelan sælþa ⁊ ða unnettan. ⁊ eac þa unnettan ungesælþa. ⁊ þone yflan ege þisse worulde. ꝥ is þæt ðu ðe ne anhebbe on ofermetto on þinre gesundfulnesse ⁊ on þinre orsorgnesse. ne eft þe ne geortrywe nanes godes on nanre wiþerweardnesse. forðam þæt Mod simle bið gebunden mid gedrefednesse. þær þissa twega yfela auþer ricsað :·

[b] Boet. lib. i. metrum 7.

[redacted]

CHAPTER VI.

OBSERVE now the sun, and also the other heavenly bodies. When the swarthy clouds come before them, they cannot give their light. So, also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it, then, is so mingled with the billows, it is very quickly unpleasant, though it before was pleasant to look upon. So, also, is the brook, though it be strong in its right course, when a great rock, rolling down from the high mountain, falls into it, and divides it, and hinders it from its right course. In like manner, does the darkness of thy trouble now withstand my enlightened precepts. But, if thou art desirous, with right faith, to know the true light; put away from thee the evil and vain joys, and also the vain sorrows and the evil fear of this world: that is, that thou lift not thyself up with arrogance, in thy health and in thy prosperity; nor again, despair of good in any adversity. For the mind is ever bound with misery, if, of these two evils, either reigns.

[redacted]

CAPUT VII.

§. I.

ÐA[1] gesƿigode se Ƿisdom ane lytle hƿile. oþþæt he ongeat þæs Modes ingeþancas. þa he hi þa ongiten hæfde. ða cƿæð he. Gif ic þine unrotnesse on riht ongiten hæbbe. þonne nis þe nauht sƿiþor þonne ꝥ þæt þu forloren hæfst. þa ƿoruld sælða þe þu ær hæfdest. ⁊ geomrast nu forþam þe heo onhƿyrfed is. Ic ongite genoh sƿeotule ꝥ ða ƿoruld sælþa mid sƿiþe manigre sƿetnesse sƿiþe lytelice oleccaþ þæm Modum þe hi on last ƿillaþ sƿiþost besƿican. ⁊ þonne æt nihstan. þonne hy læst ƿenaþ. hi on ofermodnesse forlætaþ on þam mæstan sare. Gif ðu nu ƿitan ƿilt hƿonan hy cumaþ. þonne miht þu ongitan ꝥ hi cumað of ƿoruld gitsunga. Gif þu þonne heora þeaƿas ƿitan ƿilt. þonne miht þu ongytan ꝥ hie ne beoþ nanum men getreoƿe. be þæm þu miht ongitan ꝥ þu þær nane myrhþe on næfdest. ða þa þu hie hæfdest. ne eft nane ne forlure. þa þa þu hie forlure. Ic ƿende ꝥ ic þe gio gelæred hæfde ꝥ þu hi oncnaƿan cuþest. ⁊ ic ƿiste ꝥ þu hi onscunedest. þa þa þu hie hæfdest. þeah þu heora bruce. Ic ƿiste ꝥ þu mine cƿidas ƿið heora ƿillan oft sædest. ac ic ƿat ꝥ nan geƿuna ne mæg nanum man beon onƿended. ꝥ þæt Mod ne sie be sumum dæle onstyred. forþam þu eart eac nu of þinre stilnesse ahƿorfen

[1] Boet. lib. ii. prosa 1.

[redacted]

CHAPTER VII.

§. I.

THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and *thou* now lamentest because it is changed. I am perfectly aware that worldly goods, with many an allurement, very deceitfully flatter the minds which they intend at last utterly to betray; and then, at length, when they least expect *it*, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then desirest to know their manners, thou mayest learn that they are not faithful to any man. Hence, thou mayest understand that thou hadst no felicity in them when thou hadst them; nor, again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst possess them. I knew that thou, against their will, didst often repeat my sayings. But I am sensible that no custom can be changed in any man, without the mind's being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§. II. Eala[k] Mod. hƿæt beƿearp þe on þas care ⁊ on þas gnornunga. ƿenst þu ꝥ hit hƿæt niƿes sie. oððe hƿæt hƿugu ungeƿislices ꝥ þe on becumen is sƿelce oþrum monnum ær ꝥ ilce ne eglede. Gif þu þonne ƿenst ꝥ hit on þe gelong se ꝥ þa ƿoruld sælþa on þe sƿa onƿenda sint. þonne earst þu on gedƿolan. ac heora þeaƿas sint sƿelce. hie beheoldon on þe hiora agen gecynd. ⁊ on heora ƿandlunga hie gecyþdon heora fæstrædnesse. hy ƿæron rihte þa hi ðe mæst geoleccan sƿilce hi nu sindon. þeah þe hy þe oleccan on þa leasan sælþa. Nu þu hæfst ongyten þa ƿonclan truƿa þæs blindan lustes. ða truƿa ðe ðe nu sindon opene. hi sindon git mid manegum oþrum beheleðe. Nu þu ƿast hƿelce þeaƿas þa ƿoruld sælþa habbaþ ⁊ hu hi hƿeorfiaþ. Gif þu þonne heora þegen beon ƿilt. ⁊ þe heora þeaƿas liciaþ. to hƿon murnst þu sƿa sƿiþe. hƿi ne hƿearfost ðu eac mid him. gif ðu þonne heora untreoƿa onscunige. forseoh hi þonne ⁊ adrif hi fram þe. forþam hi sƿaniaþ þe to þinre unþearfe :· Ða ilcan þe ðe gedydon nu þas gnornunga. forþam þe þu hi hæfdest. þa ilcan þe ƿæron on stilnesse. gif þu hi na ne underfenge :· Ða ilcan þe habbaþ nu heora agnes þances forletan. nales þines. þa þe næfre nanne mon buton sorge ne forlætaþ. Þyncaþ þe nu sƿiþe dyre ⁊ sƿiþe leofe þa þing ða þe nauþer ne sint ne getreoƿe to habbenne. ne eac eðe to forlætanne. ac þonne heo hƿam fram hƿeorfende beoð. he hi sceal mid þam mæstan sare his mo-

[k] Boet. lib. ii. prosa 1.—Quid est igitur, ô homo, &c.

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§ II. O Mind, what has cast thee into this care, and into these lamentations? Thinkest thou that it is something new, or at least unaccustomed, which has happened to thee, so that the same before ailed not other men? If thou, then, thinkest that it is on thy account, that worldly goods are so changed towards thee, then art thou in errour, for their manners are such. They kept towards thee their own nature, and in their mutability they manifested their constant state. They were exactly, when they most allured thee, such as they now are, though they flattered thee with false happiness. Thou hast now understood the unstable promises of the blind power. Those promises which are now exposed to thee, are yet to many others obscured. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldest avoid their deceits, then despise them and drive them from thee; for they allure thee to thy destruction. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity, if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man, without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which neither are constant to possess, nor yet easy to relinquish; but, when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them. Since, then,

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des forlætan :· Nu ðu hie þonne æfter þinum ƿillan þe getreƿe habban ne miht. ⁊ hý þe ƿillaþ on murnunga gebringan. þonne hie þe fram hƿeorfaþ. to hƿæm cumaþ hi þonne elles. butan to' tacnunge sorges ⁊ unfealdes sares :· Ne sindon þa ƿoruld sælða ana ymb to þencenne þe mon þonne hæfþ. ac ælc gleaw Mod behealt hƿelcne ende hi habbaþ. ⁊ hit geƿarenaþ ægþer ge ƿiþ heora þreaunga ge ƿiþ olecunga. Ac gif þu ƿilt beon heora ðegn. þonne scealt þu georne geþolian ge hƿæt þæs þe to heora þenungum. ⁊ to heora þeaƿum. ⁊ to heora ƿillan belimpþ. Gif þu þonne ƿilnast ꝥ heo for ðinum þingum oþre þeaƿas nimmen. oþþe heora ƿilla ⁊ heora geƿuna is. hu ne unƿeorþast þu þonne þe selfne. þæt þu ƿinsð ƿiþ þam hlafordscipe þe þu self gecure ⁊ sƿa þeah ne meaht hiora sidu ⁊ heora gecýnd onƿendan. Hƿæt þu ƿast gif ðu þines scipes segl ongean ðone ƿind tobrædst. ꝥ þu þonne lætst eal, eoƿer færeld to þæs ƿindes dome. sƿa gif þu þe selfne to anƿealde þam ƿoruld sælþum gesealdest. hit is riht þæt þu eac heora þeaƿum fulgange. Ƿenst þu ꝥ ðu ꝥ hƿerfende hƿeol. þonne hit on ryne ƿýrþ. mæge oncýrran :· Ne miht þu þon ma þara ƿoruld sælþa hƿearfunga onƿendan :·

§. III. Ic[1] ƿolde nu get ꝥ ƿit mare spræcan ymbe þa ƿoruld sælða. to hƿam ætƿite þu me ær ꝥ ðu hi forlure for minum ðingum :· Hƿi murcnast þu ƿið min. sƿilce þu for minum ðingum seo ðines agnes benumen. ægþer ge þinra

[1] Boet. lib. ii. prosa 2.

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thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a presage of care and unmixed sorrow? The worldly goods are not alone to be thought about, which we at the time possess; but every prudent mind observes what end they have, and forewarns itself, both against their threats and against *their* allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatsoever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and their custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless *thou* canst not change their habit and their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given thyself up to the power of worldly goods, it is right that thou shouldest also follow their manners. Thinkest thou, that thou canst turn back the rolling wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§. III. I am still desirous that we should discourse farther concerning worldly goods. Why didst thou, just now, upbraid me, that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thy own; either of thy riches, or of thy dignity? both of which

ƿelona. ge þines ƿeorþscipes. ægþer þara þe com ær from me. þa hi þe on lænde ƿæron :· Ute nu tellan beforan swilcum deman swilce þu ƿille. ⁊ gif þu geseþan miht ꝥ ænig deaþlic man swelces hƿæt agnes ahte. ic hit þe eft eal agife ꝥ þu gereccan miht ꝥ þines agnes ƿære :· Dysine ⁊ ungelæredne ic þe underfeng þa þu ærest to monnum become. ⁊ þa þe getydde. ⁊ gelærde. ⁊ þe þa snyttro on gebrohte þe þu þa ƿoruld are mid begeate. þe þu nu sorgiende anforlete. þu miht þæs habban þanc ꝥ þu minra gifa ƿel bruce. Ne miht þu no gereccan. ꝥ þu þines auht forlure. Hƿæt seofast þu ƿiþ me :· Habbe ic þe aƿer benumen þinra gifena þara þe þe from me comon :· Ælc soþ ƿela. and soþ ƿeorþscipe sindon mine agne þeoƿas. ⁊ sƿa hƿær sƿa ic beo he beoþ mid me. Ƿite þu for soð. gif ꝥ þine agne ƿelan ƿæron þe þu mændest ꝥ þu forlure. ne mihtest þu hi forleosan. Eala hu yfele me doþ manege ƿoruld menn mid ðam ꝥ ic ne mot ƿealdan minra agenra þeoƿa. Se heofen mot brengan leohte dagas. ⁊ eft ꝥ leoht mid þeostrum behelian. ꝥ gear mot brengan blosman. ⁊ þy ilcan geare eft geniman. seo sæ mot brucan smyltra yþa. ⁊ ealle gesceafta motan heora geƿunan and heora ƿillan beƿitigan butan me anum. Ic ana eóm benumen minra þeaƿa ⁊ eom getogen to fremdum þeaƿum. ðurh ða ungefyldan gitsunge ƿoruld monna. ðurh þa gitsunga hi me habbaþ benumen mines naman þe ic mid rihte habban sceolde. þone naman ic sceolde mid rihte habban. ꝥ ic ƿære ƿela ⁊ ƿeorþscipe. ac hie hine habbaþ on me genumen. ⁊ hie

formerly came to thee from me, when they were lent to thee. Let us now argue before such judge as thou wilt; and if thou art able to prove that any mortal man possessed any thing of this kind as his own, I will give thee again all that thou canst say was thy own. I received thee, ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thy own. Why complainest thou against me? Have I in any wise deprived thee of thy gifts; those which came to thee from me? All true wealth and true dignity, are my own servants, and, wheresoever I am, they are with me. Know thou, for truth, *that* if the riches of which thou wast lamenting the loss, had been thy own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern my own servants. The heaven may bring light days, and again obscure the light with darkness; the year may bring blossoms, and the same year again take *them* away; the sea may enjoy serene waves, and all creatures may keep their custom and their will, except me alone. I alone, am deprived of my manners, and am doomed to manners foreign *to me*, by the insatiable covetousness of worldly men. Through covetous desires, they have deprived me of my name, which I should rightly have. This name, I should rightly have, that I were wealth and dignity: but they have taken it from me, and they have arrogantly

me habbað gesealdne heora wlencum ⁊ getehhod to heora leasum welum. þ ic ne mot mid minum ðeawum minra ðenunga fulgangan. swa ealla oðra gesceafta moton :· Ða mine þeowas wæron Wisdomas. ⁊ Cræftas. ⁊ soðe welan. mid þam þiowum wæs on symbel min plega. mid þam þeowum ic eom ealne þone heofon ymbhweorfende. ⁊ þa niþemestan ic gebrenge æt þam hehstan. ⁊ ða hehstan æt þam niþemestan. þæt is þ ic gebrenge eaþmodnesse on heofonum. ⁊ þa heofonlican god æt þam eaþmedum. Ac þonne ic upgefare mid minum þeowum. þonne forseo we þas styrmendan woruld. swa se earn þonne he up gewit bufan þa wolcnu styrmendum wederum þ him ða stormas derian ne mahan :· Swa ic wolde. la Mod. þ þu þe fore up to us. gif ðe lyste. on þa gerad þ þu eft mid us þa eorþan secan wille for godra manna þearfe :· Hu ne wast þu mine þeawas. hu georne ic symble wæs ymbe godra manna þearfe :· Wast þu hu ic gewand ymbe Creosos þearfe Creca cyninges. þa þa hine Cirus Persa cyning gefangen hæfde ⁊ hine forbærnan wolde. þa hine man on þ fyr wearp þa alysde ic hine mid heofonlicon rene. Ac þu þe fortruwudest for þinre rihtwisnesse ⁊ for þinum godan willan wendest þæt þe nan wuht unrihtlices on becuman ne mihte. swelce ðu woldest ða lean eallra þinra godena weorca on þisse worulde habban :· Hu mihtest þu sittan on middum gemænum rice. þ þu ne sceoldest þ ilce geþolian þ oðre men :· Hu mihtest ðu beon on midre þisse hwearfunga. þ þu eac mid earfoþe sum eofel ne gefeldest :·

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given and decreed me to their false riches; so that I may not, with my servants, exercise my employments, as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants, was always my delight; with these servants, I encompass all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds, in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing; on the condition that thou wilt again, with us, seek the earth for the need of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Crœsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast overconfident; imagining, because of thy good intention, that nothing unjust could befall thee; as if thou wouldest have the reward of all thy good works in this world. How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this mutable state, without also feeling some evil through adversity? What else do the poets sing, concerning this world, but the various changes of this world? What *privilege* is to thee, then, that thou

Hwæt singað þa leoþwyrhtan oþres be þisse worulde. buton mislica hwerfunga þisse worulde :· Hwæt is þe þonne. ꝥ þu þær mid ne ne hwearfige :· Hwæt recst þu hu ge hwearfian. nu ic semle mid ðe beo :· Ðe was þeos hwearfung betere. forþam ðe ðissa worulde sælða to wel ne lyste. and þæt þu þe eac betre na gelefde :·

§. IV. Ðeah[m] ðæm feohgitsere cume swa fela welena. swa þara sondcorna beoþ be þisum sæclifum. oððe þara steorrena þe þeostrum nihtum scinaþ. ne forlæt he þeah no þa seofunga. ꝥ he ne seofige his earmða. Ðeah nu God gefylle ðara welegra monna willan ge mid golde. ge mid seolfre. ge mid eallum deorwyrþnessum. swa ðeah ne biþ se ðurst gefylled heora gitsunga. ac seo grundlease swelgend hæfþ swiþe manegu weste holu on to gadrianne. Hwa mæg þam wedendan gytsere genoh forgifan. swa him mon mare selþ. swa hine ma lyst :·

§. V. Hu[n] wilt þu nu andwyrdan þæm worulde sælþum gif hi cweðan to ðe. Hwæt witst þu us. la Mod. hwi irsast þu wiþ us. on hwam abulgon we ðe :· Hwæt ðe ongan lystan ure. nas us þin. þu setst us on þæt setl þines sceoppendes. þa þu wilnodest to us þæs godes þe þu to him sceoldest. þu cwist ꝥ we habban þe beswicenne. ac we magan cweþan ma ꝥ þu habbe us beswicen. nu us þurh þine lust ⁊ þurh þine gitsunga onscunian sceal ealra gesceafta

[m] Boet. lib. ii. metrum 2.   [n] Boet. lib. ii. prosa 3.

shouldest not change therewith? Why carest thou for any change, when I always am with thee? This reverse was to thee more tolerable; because thou didst not too much desire these worldly goods; and because thou, moreover, didst not better confide *in them*.

§. IV. Though to the covetous man come as many possessions as there are grains of sand by the sea cliffs, or stars which in dark nights shine; he nevertheless will not desist from complaints, so as not to complain of his poverty. Though God fulfil the wishes of wealthy men, with gold, and with silver, and with all precious things; nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather in. Who can give enough to the insane miser? The more any one gives to him, the more he lists.

§. V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry with us? in what have we offended thee? Truly thou wast desirous of us, not we of thee. Thou didst set us on the seat of thy Maker, in looking to us for the good, which thou shouldest to him. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since, through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we,

sciƿend :· Nu þu eart scyldigra þonne ƿe. ægþer ge for þinum agnum unriht lustum. ge eac forþam þe ƿe ne moton for þe fullgan ures sciƿendes ƿillan. forþam ðe he ure þe onlænde æfter his bebodum to brucanne. nallas þinre unrihtgitsunga geƿill to fulfremmanne :· Andƿyrde unc nu. cƿæð se Ƿisdom. sƿa sƿa þu ƿille. ƿit geanbidigaþ þinre ondsƿore :·

CAPUT VIII.

ÐA° cƿæð ꝥ Mod. ic me ongite æghƿonan scyldigne. ac ic eom mid þæs laþes sare sƿa sƿiþe ofþrycced ꝥ icinc geandƿyrdan ne mæg. Ða cƿæþ se Ƿisdom eft. Ðæt is nu git þinre unrihtƿisnesse ꝥ þu eart fullneah forþoht. Ac ic nolde ꝥ þu þe forþohtest. ac ic ƿolde ꝥ ðe sceamode sƿelces geðƿolan. forþam se se þe hine forþencþ. se biþ ormod. Ac se se þe hine sceamaþ. se biþ on hreoƿsunga. Gif þu nu gemunan ƿilt eallra þara arƿyrþnessa þe þu for þisse ƿorulde hæfdest siððan þu ærest geboren ƿære oð þisne dæg. gif ðu nu atellan ƿilt ealle ða bliþnessa ƿiþ þam unrotnessum. ne meht þu fulleaþe cƿeðan ꝥ þu earm sie ⁊ ungesælig. forþam ic þe giungne underfeng untydne ⁊ ungelæredne. ⁊ me to bearne genom. ⁊ to minum tyhtum getyde. Hƿa mæg þonne auht oþres cƿeþan butan ðu ƿære se gesæligesta. ða þu me ƿære ær

° Boet. lib. ii. prosa 3.—Tum ego: speciosa quidem, &c.

both with respect to thy own unright desires, and also because, on thy account, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments; not to fulfil the desire of thy unright covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thy answer.

CHAPTER VIII.

THEN said the Mind: I perceive myself every way culpable, but I am so greatly oppressed with the soreness of trouble, that I cannot answer you. Then said Wisdom again: It is still thy fault, that thou art almost despairing. But I am unwilling that thou shouldest despair, I would rather that thou wert ashamed of such errour; for he who despairs is distracted, but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wast born to this day; if thou, moreover, wilt balance all the enjoyments against the sorrows; thou canst not very easily say, that thou art miserable and unhappy. For I took charge of thee young, unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wast most happy, when thou wast beloved by me sooner than known, and sooner than thou knewest my discipline

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leof þonne cuþ. ⁊ ær þon þe þu cuþest minne wiht ⁊ mine þeawas. ⁊ ic ðe geongne gelærde swelce snytro swylce manegum oþrum ieldran gewitum oftogen is. ⁊ ic þe gefyrþrede mid minum larum to þon ꝥ þe mon to domere geceas. Gif ðu nu forþam cwist ꝥ þu gesælig ne sie ꝥ þu nu næfst þa hwilendlican arwyrþnessa ⁊ þa bliþnessa þe þu ær hæfdest. þonne ne eart þu þeah ungesælig. forþam þe þa unrotnessa. þe þu nu on eart. swa ilce ofergaþ. swa þu cwist ꝥ þa blissa ær dydon. Wenst þu nu ꝥ þe anum þyllic hwearfung. þillic unrotnes on becumen. ⁊ nanum oþrum mode swelc ne onbecome. ne ær þe. ne æfter þe :· Oþþe wenst þu ꝥ on ænigum mennisćum mode mæge auht fæstrædlices beon buton hwearfunga. oþþe gif hit on ænegum men ænige hwile fæstlice wunaþ. se deaþ hit huru afirreþ ꝥ hit beon ne mæg þær hit ær wæs. Hwæt syndon ða woruld sælþa oþres buton deaþes tacnung. forþam se deaþ ne cymð to nanum oþrum þingum butan ꝥ he ꝥ lif afyrre. swa eac þa woruld sælþa cumaþ to þam Mode to þam . þæt hi hit beniman þæs þe him leofast biþ þisse worulde. ꝥ beoþ þonne þonne hie him framgewitaþ. Gesege. la Mod. hwæþer þe betere ðince. nu nan wuht woruldlices [fæstes] ⁊ unhwearfiendes beon ne mæg. hwæþer þe þu hy forseo. ⁊ þines agenes þonces hi forlete buton sare. þe þu gebide hwonne hi þe sorgiende forletan :·

and my manners; and I taught thee, young, such wisdom as to many other older minds is denied; and improved thee with my instructions, until thou wast chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy; for the sorrows wherein thou now art, will, in like manner, come to an end, as thou sayest the enjoyments before did. Thinkest thou now, that such change *and* such sorrow happen to thee alone, and that the like could happen to no other mind, either before thee or after thee? Or thinkest thou that, to any human mind, any thing can be constant *and* without change? Even if it for a time firmly remain to any man, death at least, will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life: so also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it.—Say, O Mind, whether thou judgest more wisely, seeing that nothing worldly can be constant and unchangeable? whether thou despisest them, and of thy own choice, canst relinquish them, without regret, so that when they leave thee sorrowful thou mayest abide it?

CAPUT IX.

ÐA[p] ongan se Wisdom singan and giddode ðus. Ðonne seo sunne on hadrum heofone beorhtost scineþ. þonne aðeostriaþ ealle steorran. forþam ðe heora beorhtnes ne beoð nan [beorhtnes] for hire. Ðonne smylte blaweþ suþan westan wind. þonne weaxaþ swiþe hraþe feldes blosman. ac ðonne se stearca wind cymþ norþan eastan. þonne toweorpþ he swiþe hraþe þære rosan wlite. swa oft þone to smylton sæ ðæs norþan windes yst onstyreþ. Eala ꝥ nan wuht nis fæste stondendes weorces a wuniende on worulde :·

CAPUT X.

ÐA[q] cwæþ Boetius. Eala Wisdom. þu þe eart modur eallra mægena. ne mæg ic na wiþcweþan ne andsacigan ꝥ þe þu me ær sædest. forþon þe hit is eall soþ. forþam ic nu hæbbe ongiten ꝥ þa mine sælþa ⁊ seo orsorgnes. ðe ic ær wende ꝥ gesælþa beon sceoldan. nane sælþa ne sint. forðam he swa hraðlice gewiteþ. ac ꝥ me hæfþ eallra swiþost gedrefed þonne ic ymbe swelc smealicost þence. ꝥ ic nu sweotole ongiten habbe. ꝥ þæt is seo mæste unsælð

[p] Boet. lib. ii. metrum 3. [q] Boet. lib. ii. prosa 4.

CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun, in the serene heaven, brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the sharp north-east wind comes, then does it very soon destroy the rose's beauty. So, oftentimes, the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all Virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness, because they so speedily depart. But this has most of all troubled me, when I profoundly think about that which I have now clearly learned—that it is the greatest infelicity of this present life, that any one is first happy, and

on þis andweardan life. ꝥ mon ærest weorþe gesælig. ⁊ æfter þam ungesælig. Ða andswarode se Wisdom ⁊ seo Gesceadwisnes ⁊ cwæþ. Ne meaht þu no mid soþe getælan þine wyrd and þine gesælþa swa swa þu wenst. for þam leasum ungesælþum þe ðu þrowast. hit is leasung ꝥ þu wenst þæt þu seo ungesælig :· Ac gif ðe nu ꝥ swa swiþe gedrefeð ⁊ geunrotsad hæfþ. ꝥ te þu forlure þa leasan gesælþa. þonne mæg ic ðe openlice gereccan. ꝥ þu swutole ongitst þæt te þu git hæfst þone mæstan dæl þinra gesælþa þe þu ær hæfdest :· Sege me nu hwæþer þu mid rihte mæge seofian þina unsælþa. swelce þu eallunga hæbbe forloren þina gesælþa. ac þu hæfst git gesund gehealden eall ꝥ deorwyrþoste þæt te þu þe besorgost hæfdest :· Hu miht þu þonne mænan ꝥ wyrse ⁊ ꝥ laþre. nu þu ꝥ leofre hæfst gehealden :· Hwæt þu wast ꝥ seo duguþ ealles moncynnes. ⁊ þe se mæsta weorþscipe. git leofaþ. ꝥ is Simmachus þin sweor. Hwæt he is git hal ⁊ gesund. ⁊ hæfþ ælces godes genoh. forþon ic wat ꝥ þu naht ne forslawodest ꝥ þu þin agen feorh for hine ne sealdest. gif þu hine gesawe on hwilcum earfoþum. forþam se wer is Wisdomes ⁊ Cræfta full. ⁊ genog orsorg nu git ælces eorþlices eges. se is swiþe sarig for þinum earfoþum ⁊ for þinum wræcsiþe :· Hu ne leofaþ þin wif eac. þæs ilcan Simmachuses dohter. ⁊ hio is swiþe wel gerad ⁊ swiþe gemetfæst. seo hæfð ealle oþru wif oferþungen mid clænnesse. eall heore god ic ðe mæg mid feaum wordum areccan. ꝥ is ꝥ heo is on eallum þeawum hiere fæder gelic. seo liofaþ nu

:erwards unhappy. Then answered Wisdom and ɜason, and said: Thou canst not, with truth, ac- se thy fortune and thy happiness, as thou sup- sest, on account of the false unhappiness which ou art suffering. It is a false opinion, when thou aginest that thou art unhappy. But if it has so uch troubled thee, and made thee sad, that thou st lost the false happiness; then I may plainly l thee, that thou well knowest that thou hast ll the greatest part of thy felicities, which thou merly hadst. Tell me now, whether thou canst, th justice, complain of thy misfortunes, as if thou dst altogether lost thy happiness; when thou hast t kept entire every thing most precious, which ɔu wast anxious about? How canst thou, then, nent the worse, and the more unworthy, when ɔu hast retained the more desirable? Thou know- , however, that the ornament, and the greatest nour, of all mankind, yet lives; namely, Symmachus, ʏ father-in-law. He is yet healthy and sound, and s enough of every good. For I know that thou ɹuldest not be unwilling to give thy own life for n, if thou wert to see him in any difficulties. ɹr the man is full of wisdom, and of virtues; and fficiently free, as yet, from all earthly fear. He very sorry for thy troubles, and for thy exile. ɔw! is not thy wife also living, the same Sym- ɪchus's daughter? and she is very prudent and ry modest. She has surpassed all other wives in tue. All her excellence, I may sum up to thee in ɴ words; that is, that she is, in all good qualities, e her father. She now lives for thee, thee alone;

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þe. þe anum. forþam ðe hio nanƿuht elles ne lufað butan þe. ælces godes heo hæfþ genoh on þis andƿeardan life. ac heo hit hæfþ eall forseƿen ofer þe anne. eall heo hit onscunaþ. forþam þe heo þe ænne næfþ. þæs anes hire is nu ƿana. for þinre æfƿeardnesse heore þincð eall nauht ꝥ heo hæfþ. forþam heo is for þinum lufum cƿinod ⁊ fulneah dead for tearum ⁊ for unrotnesse :· Hƿæt ƿille ƿe cƿeþan be þinum tƿam sunum. þa sint ealdormen ⁊ geþeahteras. on þam is sƿiotol sio gifu ⁊ ealla þa duguþa hiora fæder ⁊ heora eolldran fæder. sƿa sƿa geonge men magon gelicoste beon ealdum monnum. Ðy ic ƿundrige hƿi þu ne mæge ongitan þæt þu eart nu git sƿiþe geselig. nu þu git lifost and eart hal :· Hƿæt þæt is sio mæste ær deadlicra manna þæt hie libban and sien hale. ⁊ þu hæfst nu get to eacan eall ꝥ. ic þe ær tealde :· Hƿæt ic ƿat ꝥ ꝥ is git deorƿyrþre þonne monnes lif. forþam manegum men is leofre ðæt he ær self sƿelte ær he geseo his ƿif ⁊ his bearn sƿeltende :· Ac hƿi tilast þu þonne to ƿepenne buton andƿeorce :· Ne meaht þu nu git þinre ƿyrde nauht oþƿitan ne þin lif no getælan. ne eart þu no eallunga to nauhte gedon sƿa sƿa þu ƿenst. nis þe nu git nan unaberendlic broc getenge. forþam þe þin ancor is git on eorþan fæst. ðæt sint ða ealdormen. ðe ƿe ær ymbe spræcon. þa þe ne lætaþ geortruƿian be þis andƿeardan life. ⁊ eft þina agna treoƿa. ⁊ seo godcunde lufu. ⁊ se tohopa. þa þreo þe ne lætaþ geortreƿan be þam ecan life. Ða andsƿarode ꝥ unrote Mod ⁊ cƿæþ. Eala ƿæran þa ancras sƿa

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res nothing else, except thee. Of all good
iough, in this present life, but she has de-
ill, except thee alone. She renounces it all,
he has not thee. Nothing else is now want-
'. Because of thy absence, every thing which
seems naught to her. Therefore she is, for
ee, wasted and almost dead with tears and
f. What shall we say concerning thy two
› are noblemen and counsellors? in whom is
he ability, and all the virtues, of their father
grandfather, so far as young men may most
old men.—Therefore, I wonder why thou
t understand, that thou art, as yet, very
vhen thou still livest and art in health. This,
› the greatest possession of mortal men, that
and are in health; and thou hast yet, in
all that I have already mentioned to thee.
iow that this is even more valuable than
e; for many a man would wish that he
ooner die himself, than behold his wife and
en dying. Why toilest thou, then, in weep-
›ut cause? Thou canst not hitherto blame
ie, or upbraid thy life; nor art thou altogether
to naught, as thou thinkest. No intolerable
is yet befallen thee, for thy anchor is still fast
'th; namely, the noblemen whom we before
d. They suffer thee not to despair of this
fe; and, again, thy own faith, and the divine
hope; these three suffer thee not to despair
erlasting life.—Then answered the sorrowful
id said: O, that the anchors were so secure,
ermanent, both for God and for the world,

trume ⁊ sƿa þurhƿuniende ge for Gode ge for ƿorulde. sƿa sƿa þu segst. þonne mihte ƿe micle þy eþ geþolian sƿa hƿæt earfoþnessa sƿa us on become. eall hie us þyncað þy leohtran ða hƿile þe þa ancras fæste beoþ. ac þu miht þeah ongiton hu þa mine sælþa and se min ƿeorðscipe her for ƿorulde is oncerred :·

CAPUT XI.
§. I.

Ða[r] andsƿarode se Ƿisdom ⁊ seo Gesceadƿisnes ⁊ cƿæþ. Ic ƿene þeah þ ic hƿæt hƿegununges þe upahofe of þære unrotnesse ⁊ fulneah gebrohte æt ðam ilcan ƿeorþscipe ðe þu ær hæfdest. buton þu git to full sy þæs þe þe læfed is. þ þe for þy ƿlatige. Ac ic ne mæg adreohan þine seofunga for þam lytlan þe þu forlure. forþam þu simle mid ƿope ⁊ mid unrotnesse mænst gif þe ænies ƿillan ƿana biþ. ðeah hit lytles hƿæt sie. Hƿa ƿæs ærre on ðis andƿeardan life. oþþe hƿa is nu. oððe hƿa ƿyrþ get æfter us on þisse ƿorulde. þ him nanƿuht ƿið his ƿillan ne sie. ne lytles ne miceles. Sƿiþe neareƿe sent ⁊ sƿiþe heanlice þa mennisca gesælþa. forþam oþer tƿega. oððe hie næfre to nanum men ne becumaþ. oððe hi þær næfre fæstlice ne þurhƿuniaþ sƿelca sƿelce hi ær to coman. Þæt ic ƿille her be æftan sƿeotolor gereccan. ƿe

r Boet lib. ii. prosa 4.—Et illa, Promovimus, inquit, &c.

as thou sayest! then might we much the more easily suffer whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity, here in respect of the world, is changed.

CHAPTER XI.

§. I.

THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot tolerate thy lamentations, for the little which thou hast lost. For thou always, with weeping and with sorrow, lamentest, if there is to thee a lack of any thing desired, though it be of some little. Who was ever, in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will, may happen, either little or much? Very narrow, and very worthless, are human enjoyments; for either they never come to a man, or they never constantly remain such as they first came. This I will hereafter more clearly shew. We know that some may have enough of all worldly wealth; but they have, nevertheless, shame of the wealth, if they are not so

witon ꝥ sume mægon habban ælles woruld welan genog. ac hi habbað þeah sceame þæs welan. gif hi ne beoð swa æðele on gebyrdum swa hi woldon :· Sume beoþ swiðe æþele ⁊ widcuþe on heora gebyrdum. ac hi beoþ mid wædle ⁊ mid henþe ofþrycte ⁊ [geunrotsode.] ꝥ him wære leofre ꝥ hi wæran unæþele þonne swa earme. gif hit on heora anwealde wære :· Manege beoþ þeah ægþer ge full æþele ge full welige. ⁊ beoþ þeah full unrote. þonne hi oþer twega oððe wif habbaþ him gemæc. oþþe him gemece nabbaþ :· Manige habbaþ genog gesælilice gewifod. ac for bearnleste. eallne þone welan ðe hi gegaderigaþ hi læfað fremdum to brucanne. and hi beoþ forþam unrote :· Sume habbað bearn genoge. ac ða beoþ hwilum unhale. oþþe yfele ⁊ unweorþ. oððe hraþe gefaraþ. ꝥ ða eldran forþam gnorniaþ ealle heora woruld :· Forþam ne mæg nan mon on þisse andweardan life eallunga gerad beon wiþ his wyrd. þeah he nu nanwuht ealles næbbe ymbe to sorgienne. ꝥ him mæg to sorge. ðæt he nat hwæt him toweard biþ. hwæþer þe god þe yfel. þon ma þe þu wistest. ⁊ eac þæt ꝥ he þonne gesællice brycþ. he ondræt ꝥ he scyle forlætan. Getæc me nu sumne mann þara þe ðe gesælegost þince. ⁊ on his selfwille sy swiþost gewiten. ic þe gerecce swiþe hraþe ꝥ ðu ongitst ꝥ he biþ for swiþe lytlum þingum oft swiþe ungemetlice gedrefed. gif him ænig wuht bið wiþ his willan. oþþe wiþ his gewunan. þeah hit nu lytles hwæt seo buton he to ælcum men mæge gebeacnian ꝥ he inne on his willan :· Wundrum lytel mæg gedon þone eallra gesæligestan mon

noble in birth as they wish. Some are very noble and eminent, on account of their birth; but they are oppressed and made sad by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless full unhappy; whether they have wives, as yokefellows with them, or have not yokefellows. Many have married happily enough, but, for want of children, they leave all the riches which they amass, to strangers to enjoy, and they are therefore unhappy. Some have children enow, but they are, sometimes, unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited, in respect of his fortune. Though he even have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest: and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man, who to thee seems happiest, *and* who is most distinguished for the enjoyment of his desires. I tell thee without hesitation, thou mayest observe, that he is often immoderately grieved for very trifling things; if any thing happens to him against his choice, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little, can cause the happiest man of all, here in respect of the world, to think that his happiness is either much lessened, or en-

her for worulde. ꝥ he wenþ þæt his gesælþa sien oððe swiþe gewanode oððe mid ealle forlorene :· Hu wenst nu ꝥ þu seo swiþe ungesælig. ⁊ ic wat ꝥ manegum men ðuhte ꝥ he wære to heofonum ahafen gif he ænigne dæl hæfde þara þinra [gesælþa] þe ðu nu get hæfst :· Ge furþum seo stow þe þu nu on hæft eart. ⁊ þu cwist ꝥ þin wræcstow sy. heo is þam monnum eþel þe þær on geborene wæran. ⁊ eac þam ðe heora willum þær on eardigaþ :· Ne nanwuht ne byð yfel. ær mon wene ꝥ hit yfel seo. ⁊ þeah hit nu hefig seo and wiþerweard. þeah hit biþ gesælþ gif hit mon lustlice deð and geðyldelice aræfnþ :· Feawa sient to þam gesceadwise. gif he wyrþ on ungeþylde. ꝥ he ne wilnige ꝥ his sælþa weorþan onwende :· Wiþ swiþe mænige biternesse is gemenged seo swetnes þisse worulde. þeah heo hwam wynsum ðynce. ne mæg he hie no habban gif heo hine fleon onginþ :· Hu ne is hit þær swiþe sweotol hu hwerflice þas woruldsælþa sint, nu hi ne magon ðone earman gefyllan. forþam he simle wilnað hwæs hwugu þæs þe he þonne næfþ. ne hie þam geþyldegum ⁊ þam gemetfæstum simble ne wuniaþ :·

§. II. Hwi[1] sece ge þonne ymbutan eow þa gesælþa ðe ge on innan eow habbaþ þurh þa godcundan miht geset :· Ac ge nyton hwæt ge doþ. ge sint on gedwolan :· Ac ic eow mæg mid feawum wordum gereccan hwæt se hrof is eallra gesælþa. wiþ

[1] Boet. lib. ii. prosa 4.—Quid igitur, ô mortales, &c.

irely lost. Thou now thinkest that thou art very niserable; and I know that, to many a man, it would seem that he were exalted to the heavens, f he had any part of thy felicities, which thou yet hast. Moreover, the place wherein thou art now letained, and *which* thou callest thy place of exile, s the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil; and though it be now heavy and adverse, yet it will be happiness, if he willingly does and patiently bears it. Scarcely any one is so prudent, when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness, s the sweetness of this world mingled. Though t seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and the moderate?

§. II. Why seek ye, then, around you, the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in errour. But I can, with few words, shew you what is the roof all happiness; for which I know thou wilt strive until thou obtainest it. This then is, Good.—Canst thou, now, discover, whether

þær ic wat þu wilt higian þon ær þe þu hine ongitest ꝥ is þonne god :· Miht þu nu ongitan hwæþer þu auht þe deorwyrþre habbe þonne ðe sylfne :· Ic wene þeah ꝥ þu wille cweþan ꝥ þu nauht deorwyrþre næbbe. Ic wat gif þu nu hæfde fullne anweald ðines selfes. ðonne hæfdest ðu hwæt hwega on þe selfum ðæs þe ðu næfre þinum willum alætan woldest. ne seo wyrd þe on geniman ne mihte :· Forðam ic ðe mindgige ꝥ þu ongite ðætte nan gesælþ nis on þisse andweardan life. Ac onget þæt nauht nis betere on þisse andweardum life. þonne seo gesceadwisnes. forþam þe heo þurh nan ðing ne mæg þam men losian. for þy is betere þæt feoh þæt te næfre losian ne mæg. þonne ꝥ þe mæg ⁊ sceal. Hu ne is þe nu genoh sweotole gesæd þæt seo wyrd þe ne mæg nane gesælþa sellan. forþam þe ægþer is unfæst, ge seo wyrd. ge seo gesælþ. forþam sint swiþe tedre ⁊ swiþe hreosende þas gesælþa :· Hwæt ælc þara þe þas woruld gesælþa hæfþ. oþer twega oþþe he wat þæt he him fromwearde beoþ. oððe he hit nat. gif he hit þonne nat. hwelce gesælþa hæfþ he æt þam welan. gif he biþ swa dysig ⁊ swa ungewiss. ꝥ he þæt witan ne mæg. gif he hit ðonne wat. þonne ondræt he him ꝥ heo losian. ⁊ eac geara wat ꝥ he hi alætan sceal. Se singala ege ne læt nænne mon gesæligne beon :· Gif þonne hwa ne recþ hwæþer he þa gesælða hæbbe. þe he nabbe þe he ðonne hæfþ. hwæt þæt ðonne beoþ for lytla sælþa. oððe nane. þæt mon swa eaþe forlætan mæg :· Ic wene nu ꝥ ic þe hæfde ær genog sweotole gereht be manegum tacnum ꝥ te

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thou hast any thing more precious to thee than thyself? I think, though, thou wilt say, that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself which thou never, with thy own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life: but learn, that nothing is better, in this present life, than the faculty of reason; because man cannot by any means lose it. For that wealth is better, which never can be lost, than that which may and shall. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness; because each is insecure, both Fortune and happiness; for these goods are very frail and very perishable. Indeed every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise, as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man is not solicitous whether he have that wealth, which he may not have even when he has it; truly that is for little happiness or none, which may so easily be lost. I think, moreover, that I had formerly, with sufficient clearness, taught thee, by many arguments, that the souls of men are immortal and eternal: and it is so evident, that no man needs to

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monna sawla sint undeaþlice ⁊ ece. ⁊ ꝥ is genog sweotol ꝥ te nanne mon ðæs tweogan ne þearf ꝥ ealle men geendiaþ on þam deaþe. ⁊ eac heora welan. Þy ic wundrige hwi men sien swa ungesceadwise ꝥ hie wenan ꝥ þis andwearde lif mæge þone monnan don gesæligne þa hwile þe he leofað. þonne hit hine ne mæg æfter þys life earmne gedon:·
Hwæt we gewislice witon unrim ðara monna þe ða ecan gesælða sohtan nallas ðurh ꝥ an þæt hi wilnodon ðæs lichomlican deaðes. ac eac manegra sarlicra wita hie gewilnodon wið ðan ecan life. ꝥ wæron ealle þa haligan Martyras:·

CAPUT XII.

ÐA[a] ongan se Wisdom gliowian. ⁊ geoddode þus. ecte þæt spell mid leoþe. ꝥ he ær sæde ⁊ cwæþ. Se þe wille fæst hus timbrian. ne sceall he hit no settan upon þone hehstan cnol. ⁊ se ðe wille godcundne Wisdom secan. ne mæg he hine wiþ ofermetta. ⁊ eft se þe wille fæst hus timbrian. ne sette he hit on sondbeorhas. Swa eac gif þu Wisdom timbrian wille. ne sete ðu hine uppan þa gitsunga. forðam swa swa rigende sond þonne ren swylgþ. swa swylgþ seo gitsung þa dreosendan welan þisses middangeardes. forðam hio hiora simle bið ðurstegu. ne mæg hus naht lange standan on ðam hean munte. gif hit full ungemetlic wind gesecent.

[a] Boet. lib. ii. metrum 4.

doubt of it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational, as to think that this present life can make man happy, whilst he lives, seeing that it cannot, after its termination, make him miserable. But we certainly know of innumerable men, who have sought eternal happiness, not by this alone that they chose the bodily death, but they also willingly submitted to many grievous torments, on account of the eternal life; namely, all the holy martyrs.

CHAPTER XII.

THEN began Wisdom to sing, and sung thus — *he* prolonged with verse the the speech that he before made, and said: He who is desirous to build a firm house, must not set it upon the highest hill-top; and he who is desirous to seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on banks of sand. So also, if thou art desirous to build wisdom, set it not upon covetous desires. For, as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very immoderate wind presses on it; nor has *it* that which may stand on the thirsty

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næst þæt ꝥ te on ðam sigendan sonde stent for swiþlicum rene. swa eac ꝥ mennisce Mod bið unbereten ⁊ aweged of his stede. þonne hit se wind strongra gesƿinca astyreð. oððe se ren ungemetlices ymbhogan :· Ac se þe wille habban þa ecan gesælþa. he sceal fleon þone frecnan wlite þisses middaneardes. ⁊ timbrian ꝥ hus Modes on þam fæstan stane eaðmetta. forþam ðe Crist eardað on þære dene eadmodnesse. ⁊ on þam gemynde Wisdomes. forþam simle se · wisa mon eall his lif læt on gefean unonwendendlice ⁊ orsorh. þonne he forsihþ ægðer ge þas eorþlican god ge eac þa yflu. ⁊ hopaþ to þam toweardam. ꝥ sint þa ecan. forþam ðe God. hine gehelt æghwonan. singallice wuniende. on his Modes gesælþum. ðeah þe se wind. þara earfoþa. ⁊ seo singale gemen. þissa woruld selþa. him onblawe :·

CAPUT XIII.

ÐA[1] se Wisdom þa ⁊ seo Gesceadwisnes þis leoð þus asungen hæfdon. ða ongan he eft secgan spell ⁊ þus cwæþ. Me ðincþ nu ꝥ wit mægen smealicor sprecan ⁊ diogolran wordum. forþam ic ongite ꝥ min lar hwæt hwugu ingæð on þin ondgit. ⁊ þu genoh wel understenst ꝥ ic þe to sprece. Geðenc nu hwæt þines agnes seo ealra þissa woruld æhta ⁊ welena. oððe hwæt þu þær on age [unundergildes.]

[1] Boet. lib. ii. prosa 5.

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næfst þæt ꝥ te on ðam rigendan sonde stent for swiþlicum rene. swa eac ꝥ mennisce Mod bið underetеn ⁊ awegeð of his stede. þonne hit se wind strongra geswinca astyrð. oððe se ren ungemetlices ymbhogan :· Ac se þe wille habban þa ecan gesælþa. he sceal fleon þone frecnan wlite þises middaneardes. ⁊ timbrian ꝥ hus Modes on þam fæstan stane eaðmetta. forþam ðe Crist eardað on þære dene eadmodnesse. ⁊ on þam gemynde Wisdomes. forþam simle se · wisa mon eall his lif læt on gefean unonwendendlice ⁊ orsorh. þonne he forsihþ ægðer ge þas eorþlican god ge eac þa yflu. ⁊ hopaþ to þam toweardam. ꝥ sint þa ecan. forþam ðe God. hine gehelt æghwonan. singallice wuniende. on his Modes gesælþum. ðeah þe se wind. þara earfoþa. ⁊ seo singale gemen. þissa woruld selþa. him onblawe :·

CAPUT XIII.

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[1] Boet. lib. ii. prosa 5.

ınd, for excessive rain. Thus, also, the human ıind is subverted, and moved from its place, when ıe wind of strong afflictions agitates it, or the rain f immoderate care. But he who wishes to have ternal happiness, should fly the dangerous splen-our of this middle-earth, and build the house of is mind on the firm rock of humility. For Christ wells in the vale of humility, and in the mind of risdom. Therefore the wise man ever leads all his ife in joy, unchangeable and secure, when he de-spises both these earthly goods, and also the evils; nd hopes for the future, which are eternal. For God supports him every where, perpetually dwelling n the enjoyments of his mind; though the wind of roubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Me-thinks we may now argue more closely, and with more profound words; for I perceive that my doctrine, in some degree, enters into thy under-standing, and thou sufficiently understandest what I say to thee.—Consider now, what, of all these worldly possessions and riches, is thy own: or what of great price, thou hast therein, if thou rationally examinest it. What hast thou from the gifts, and

gif þu him sceadwislice æfterspyrast. Hwæt hæfst ðu æt þam gifum þe ðu cwist ꝥ seo wyrd eow gife. and æt þam welum. ðeah hi nu ece wæron. Sege me nu hwæþer se þin wela ðines þances swa deore seo þe for his agenre gecynde. hwæþer ic ðe secge þeah ꝥ hit is of his agenre gecynde nas of þinre. gif hit þonne his agenre gecynde is nas of ðinre. hwi eart ðu þonne a þy betera for his gode. Sege me nu hwæt his þe deorast þince. hwæþer þe gold þe hwæt ic wat þeah gold. Ac þeah hit nu god seo ⁊ deore. þeah biþ hliseadigra ⁊ leofwendra se ðe hit selþ. ðonne se þe hit gaderaþ ⁊ on oþrum reafaþ. ge eac þa welan beoþ hliseadigran ⁊ leoftælran þonne þonne hie mon selþ. þonne hie beon þonne hi mon gadraþ ⁊ healt. Hwæt seo gitsung gedeþ heore gitseras laþe ægþer ge Gode ge monnum. ⁊ þa cystas gedoþ þa simle leof tæle ⁊ hliseadige ⁊ weorþe ægþer ge Gode ge monnum ðe hie lufiaþ. Nu ꝥ feoh þonne ægþer ne mæg beon ge mid þam ðe hit selð ge mid þam þe hit nimþ. nu is forþæm ælc feoh betere ⁊ deorwyrþre geseald þonne gehealden. Gif nu eall þises middaneardes wela come to anum men. hu ne wæron þonne ealle oþre men wædlan. butan anum. Genoh sweotol ðæt is. ꝥ te god word ⁊ god hlisa ælces monnes biþ betera ⁊ deorra. þonne ænig wela. hwæt ꝥ word gefylþ eallra þara earan þe hit gehyrþ. ⁊ ne biþ þeah no ðy læsse mid þam þe hit spricþ. his heortan diegelnesse hit geopenað. ⁊ þæs oðres heortan belocene hit þurhfærþ. ⁊ on þam færelde þær betwyx ne bið hit no gewanod. ne mæg hit mon mid sweorde ofslean.

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from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature, not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious? whether gold? or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers and takes it from others. Riches, also, are more honourable and more estimable, when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes those who amass wealth, odious, both to God and to men; and acts of bounty make them always estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who bestow it, and with those who receive it; all wealth is therefore better and more precious, given, than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? Sufficiently evident it is, that the good word and good fame, of every man, is better and more precious than any wealth. For this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not diminished; nor can any one with sword slay it,

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ne mid ꞃaꝑe ʒebindan. ne hit næꝼꞃe ne acƿlð. Ac þa eoƿꞃe ƿelan. þeah hi ealne ƿeʒ eoƿꞃe ꞅin. ne þincþ eoƿ no þy ꞃaþoꞃ heoꞃa ʒenoh. ⁊ [þeah] ʒe hie þonne oþꞃum monnum ꞅellan ne maʒon. ʒe no þe ma mid þam heoꞃa ƿædle ⁊ heoꞃa ʒitꞅunʒe ʒeꝼyllan. ðeah þu hie ꞅmale todæle ꞅƿa duꞅt. ne miht þu þeah ealle men emlice mid ʒehealdan. ⁊ ðonne þu ealle ʒedælde hæꝼꞅt. þonne biꞅt ðu ðe ꞅelꝼ ƿædla. Sint þæt ƿeꞃilice ƿelan þiꞅꞅeꞅ middanʒeaꞃdeꞅ. ðonne hi nan mon ꝼullice habban ne mæʒ. ne hie nanne mon ʒeƿeliʒian ne maʒon. buton hie oþeꞃne ʒedon to ƿædlan. Hƿæþeꞃ nu ʒimma plite eoƿꞃe eaʒan to him ʒetio. heoꞃa to ƿundꞃianne. ꞅƿa ic ƿat ꝥ hie doþ. hƿæt ꞅeo duʒuð þonne þæꞅ pliteꞅ þe on þam ʒimmum bið. biþ heoꞃa næꞅ eoƿꞃe. þy ic eom ꞅƿiþe unʒemetlice oꝼƿundꞃod hƿi eoƿ þince þæꞃe unʒeꞅceadƿiꞅan ʒeꞅceaꝼte ʒod beteꞃe þonne eoƿeꞃ aʒen ʒod. hƿi ʒe ꞅƿa unʒemetlice ƿundꞃiʒen þaꞃa ʒimma. oððe æniʒeꞅ þaꞃa deadlicena ðinʒa ðe ʒeꞅceadƿiꞅneꞅꞅe næꝼþ. ꝼoꞃðam hie mid nanum ꞃyhte ne maʒon ʒeeaꞃniʒan ꝥ ʒe heoꞃa ƿundꞃiʒen. þeah hie Godeꞅ ʒeꞅceaꝼta ꞅien. ne ꞅint hi no ƿiþ eoƿ to metanne. ꝼoꞃþam þe oðeꞃ tƿeʒa oþþe hit nan ʒod niꞅ ꝼoꞃ eoƿ ꞅelꝼe. oððe þeah ꝼoꞃ lytel ʒod ƿiþ eoþ to metanne. to ꞅƿiþe ƿe heꞃeƿiaþ uꞅ ꞅelꝼe. þonne ƿe maꞃe ꝥ luꝼiaþ ꝥ þe undeꞃ uꞅ iꞅ on uꞃum anƿealde. þonne uꞅ ꞅelꝼe. oððe ðone Dꞃihten ðe uꞅ ʒeꞅceop. ⁊ uꞅ ealle ða ʒod ꝼoꞃʒeaꝼ. Hƿæþeꞃ ðe nu liciʒen ꝼæʒeꞃu lond :·

or with rope bind, nor does it ever perish. But, *as to* these your riches, if they were always yours, there does not, the sooner, seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally; and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man! when no one can fully have them; nor can they enrich any man, unless they bring another to poverty.— Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But, then, the excellence of the beauty which is in gems, is theirs, not yours. Wherefore I excessively wonder why the good of the irrational creature seems to you better than your own good; why ye so immoderately admire gems, or any of the insensible things whieh have not reason: for they with no justice can deserve, that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good compared with you. We too much despise ourselves, when we love that which is beneath us, in respect of our power, more than ourselves or the Lord who made us and gave us all good things.—Do fair Lands delight thee?

CAPUT XIV.
§. I.

ÐA[1] andsworode þ Mod þære Gesceadwisnesse 7 cwæð. Hwi ne sceolde me lician fæger land. hu ne is þæt se fægereste dæl Godes gesceafta. ge full oft we fægniaþ smyltre sæ. 7 eac wundriaþ þæs wlites þære sunnan and þæs monan 7 eallra þara steorrena. Ða andsworode se Wisdom and seo Gesceadwisnes þam Mode 7 þus cwæþ. Hwæt belimpþ þe heora fægernesse. hwæþer ðu durre gilpan þ heora fægernes þin sie. nese nese. hu ne wast þu þ þu heora nanne ne geworhtest. ac gif ðu gilpan wille. gilp Godes. Hwæþer þu nu fægerra blostmæna fægnige on eastran swelce þu hie gescope. hwæþer þu nu swelces auht wyrcan mæge. oððe geworhtes habbe. nese nese. ne do þu swa. hwæþer hit nu ðines gewealdes sie þ se hærfest sie swa welig on wæstmum. hu ne wat ic þ hit is no þines gewealdes. Hwi eart þu ðonne onæled mid swa idele gefean. oððe hwi lufast ðu þa fremdan god swa ungemetlice. swelce hi sien þin agnu. Wenst þu mæge seo wyrd þe gedon þæt þa þing ðine agene sien þa þe heora agene gecynd þe gedydon fremde. nese nese. nis hit no þe gecynde þ te þu hi age. ne him nis gebyrde þ hi ðe folgien. ac þa heofencundan þing þe sint gecynde.

[1] Boet. lib. ii. prosa 5.—Quid ni? Est enim pulcerrimi operis, &c.

CHAPTER XIV.

§. I.

THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? And full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars.—Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee, of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But, if thou wilt glory, glory in God.—Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make any thing of this kind? or being made, possess? No, no. Do not thou so.—Is it through thy power, that the harvest is so abundant in fruits? Do not I know, that it is not through thy power. —Why art thou then inflamed with so vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Dost thou think that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee, that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly. These earthly products are created for the food of cattle;

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nær þær eorþlican. Ðar eorþlican ƿæstmas sint gesceapene netenum to andlifene. ⁊ þa ƿoruld ƿelan sýnt gesceapene to biswice þam monnum þe beoþ neatenum gelice. ꝥ beoþ unrihtƿise ⁊ ungemetfæste. to þam hi eac becumaþ oftost. Gif þu þonne ðæt gemet habban ƿille. ⁊ ða nýd þearfe ƿitan ƿille. þonne is þæt mete ⁊ drýnc ⁊ claþas and tol to sƿelcum cræfte sƿelce þu cunne ꝥ ðe is gecýnde ⁊ ꝥ ðe is riht to habbenne. Hƿelc fremu is ðe ꝥ þæt þu ƿilnige þissa andƿeardena gesælþa ofer gemet. þonne hie naþer ne magon ne þin gehelpan. ne heora selfra. On sƿiþe lýtlon hiera hæfþ seo gecýnd genog. on sƿa miclum heo hæfþ genog sƿa ƿe ær spræcon. Gif þu heore mare selest. oþer tƿega oððe hit þe deraþ. oððe hit þe þeah unƿýnsum biþ. oððe ungetese. oððe frecenlic eall ꝥ þu nu ofer gemet dest. Gif þu nu ofer gemet itst. oþþe drincst. oððe claþa þe ma on hæfst þonne þu þurfe. seo ofering þe ƿurþ oþþe to sare. oððe to plættan. oþþe to ungerisenum. oþþe to plio. Gif þu nu ƿenst ꝥ te ƿundorlice gerela hƿelc ƿeorþmýnd sie. ðonne telle ic þa ƿeorþmýnd þæm ƿýrhtan þe hie ƿorhte. nær na þe. se ƿýrhta is God. þær cræft ic þær herige on. Wenst þu þæt seo mengio þinra monna þe mæge don gesælgne. nese nese. ac gif hie ýfele sint and lýtige. ðonne sint hi þe pliolicran ⁊ gesƿincfulran hæfd þonne næfd. forþam ýfele þegnas beoþ sýmle heora hlafordes fiend. Gif hi þonne gode beoþ ⁊ hlaforde holde ⁊ untƿifealde hu ne beoþ ꝥ þonne heora godes. nær þines. hu miht þu þonne þe agnian heora god. gif þu nu þæs

ırldly riches are created for a snare to those ho are like cattle, that is, vicious and inıte. To those, they indeed come oftenest. ' thou wouldest have the measure, and st know what is needful; then is it meat, nk, and clothes, and tools for such craft as ıowest, which is natural to thee, and which for thee to possess. What advantage is it to ıat thou shouldest desire these present goods measure, when they can neither help thee ›mselves? With very little of them, nature ›ugh. With so much, she has enough, as 'e before mentioned. If thou givest her ither it hurts thee, or it at least is unpleasant ', or inconvenient, or dangerous—all that st beyond measure. If thou beyond measure ›r drinkest, or hast more clothes on thee ou needest, the superfluity becomes either › thee, or loathing, or inconvenience, or If thou thinkest that wonderful ap› any honour, then ascribe I the honour artificer who made it, not to thee. The is God, whose skill I praise therein.— ıt thou that the multitude of thy men ke thee happy? No, no. On the conf they are wicked and deceitful, then are ıore dangerous and more troublesome to ad, than not had; for wicked thanes are their lord's enemies. But if they are nd faithful to their lord, and sincere, is ıt, then, their good, not thine? How ıou, then, appropriate to thyself their good?

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gilpst. hu ne gilpst þu þonne heora godes. næs þines :·

§. II. Nu[1] þe is genoh openlice gecyþed þæt te nan þara goda þin nis. þe þe ær ymbe spræcon. ⁊ þu teohhodest ꝥ hi þine beon sceoldan. Gif þonne þisse worulde [wlite] ⁊ wela to wilnienne nis. hwæt murcnast þu þonne æfter þam þe þu forlure. oððe to hwon fagnast ðu þæs þe þu ær hæfdest. gif hit fæger is. ꝥ is of heora agnum gecynde. næs of ðinum. heora fæger hit is. næs þin. hwæt fægnast þu þonne heora fægeres. hwæt belimpþ his to þe. ne þu hit ne gesceope. ne hi þine agene ne sint. Gif hi nu gode sint ⁊ fægere. þonne wæron hi swa gesceapene. ⁊ swelce hi woldan beon þeah þu hi næfre nahtest. Wenst ðu ꝥ hi aþe deorwyrþran seon. þe hi to þinre note gelænde wæron. Ac forþam [þe] heora dysige men wafiaþ. ⁊ hi him þincaþ deore. forþam þu hi gaderast ⁊ heltst on þinum horde. Hwæt wilnast þu þonne ꝥ þu hæbbe æt swelcere gesælignesse. Gelief me nu ic hit ðe secge. næfst ðu þær nauht æt buton ꝥ þu tilast wædle to flionne. ⁊ for þy gæderast mare þonne þu þurfe. Ac ic wát ðeah swiþe geare. ꝥ te eall ꝥ ic her sprece is wiþ þinum willan. Ac eowra gesælþa ne sint no ꝥ ge wenaþ þæt hi sien. forþam se þe micel inerfe ⁊ mislic agan wile. he beþearf eac micles fultumes. Se ealda cwide is swiþe soþ þe mon gefyrn cwæþ. þæt te þa micles beþurfon. þe micel agan willaþ. ⁊ þa þurfon swiþe lytles. þe maran ne wilniaþ þonne

[1] Boet. lib. ii. prosa 5.—Ex quibus omnibus nihil horum, &c.

If thou boastest of it, dost thou not boast of their good, not of thine?

§. II. It is now plainly enough shown to thee that none of those goods is thine, which we have already spoken about, and *which* thou didst imagine should be thine.—If, then, the beauty and wealth of this world is not to be desired, why dost thou complain concerning what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine; it is their fairness, not thine. Why, then, dost thou delight in their fairness? What of it belongs to thee? Thou didst not make it, nor are they thy own. If they are good and fair, then were they so made; and such they would be, though thou never hadst them. Thinkest thou that they are the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them appear valuable, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from any thing of this sort? Believe me now, I say it to thee, thou hast naught therefrom; except that thou labourest to escape poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak is contrary to thy will.—But your goods are not what ye think they are; for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those

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genoges. butan he wilnigen mid oferinge hiora gitsunga gefyllan. ꝥ hi næfre ne gedoþ. [Ic] wat ꝥ ge wenaþ þæt ge nan geecundelice god ne gesælþa on innan eow selfum nabbaþ. forþam ge hi secaþ butan eow to fremdum gesceaftum. swa hit is mishweorfed ꝥ þæm men ðincþ. þeah he se godcundlice gesceadwis. ꝥ he on him selfum næbbe sælþa genoge. buton he mare gegaderige þara ungesceadwisena gesceafta þonne he beþurfe. oððe him gemetlic seo. 7 þa ungesceadwisan neotena ne wilniaþ nanes oþres feos. ac þincþ him genog on þam þe hi binnan heora ægenre hyde habbaþ to eacan þam fodre þe him gecyndelic biþ. Hwæt ge þonne þeah hwæthwega godcundlices on eowerre saule habbaþ. þæt is andgit. 7 gemynd. and se gesceadwislica willa ꝥ hine þara twega lyste. se þe þonne þas ðreo hæfþ. þonne hæfþ he his sceoppendes onlicnesse swa forþ swa swa ænegu gesceaft fyrmest mæg hiere sceppendes onlicnesse habban. Ac ge secaþ þære hean gecynde gesælþa and heore weorþscipe to þam niþerlicum 7 to ðam hreosendlicum þingum. Ac ge ne ongitað hu micelne teonan ge doþ Gode eowrum sceppende. forþam þe [he] wolde þæt te ealle men wæran ealra oþra gesceafta wealdandas. Ac ge underþiodaþ eowre hehstan medemnesse under þa eallra nyþemestan gesceafta. 7 mid þam ge habbaþ gecyþed ꝥ te æfter eowrum agnum dome ge doþ eow selfe wyrsan þonne eowre agne æhta. nu ge wenaþ ꝥ eowre nauht welan sien eowra gesælþa. 7 teohhiaþ ꝥ eall eowre woruld god sien æfran ge selfe. swa hit eac wyrþ þonne ge swa willaþ :·

need very little who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves; because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational things than he has need of, or *than* is suitable to him; whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them.—Whatsoever, then, though little, ye have of divine in your soul, is, the understanding, and the memory, and the rational will which makes use of them both. He, therefore, who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God, your creator. For he would that all men should be governours of all other creatures. But ye degrade your highest dignity below the meanest creatures of all; and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions—when ye think that your false riches are your happiness, and are persuaded that all your worldly goods are superiour to yourselves. So indeed it is, when ye so will.

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§. III. Ðæs[a] menniscan lifes gecynd is ꝥ hi ðy anan seon beforan eallum oþrum gesceaftum. ðy hi hie selfe ongiton hwæt hie sind. ⁊ hwonan hi sind. ⁊ þi hi sind wyrsan. þonne nytenu. þy hi nellaþ witan hwæt hi sint. oððe hwonan hi sint Ðam neatum is gecynde ꝥ hi nyton hwæt hi sent Ac ꝥ is þara monna unþeaw þæt hi nyton hwæt hie sien. Nu þe is swiþe sweotol. þæt ge beoþ o gedwolan. þonne ge wenaþ ꝥ ænig mæg mid frætewu welum beon geweorþod. Gif hwa nu biþ mid hwe cum welum geweorþod ⁊ mid hwelcum deorwyrþu æhtum gegyrewod. hu ne belimpþ se weorþscip þonne to þam þe hine geweorðað. þæt is to her anne hwene rihtlicor. Ne ðæt ne beoð on þ fægerre þæt mid elles hwam gerenod biþ. þea þa gerenu fægru sien. þe hit mid gerenod bið. g hit ær sceondlic wæs. ne biþ hit on þy fægerr Wite þu forsoþ ꝥ nan god ne deraþ þam þe hit al Hwæt ðu wast nu ꝥ ic þe ne leoge. ⁊ eac wa þæt þa welan oft deriaþ þam þe hie agan on man gum þingum. ⁊ on þam swiþost þæt te men weorþa swa upahafene for þam welan. ꝥ oft se ealls wyrresta ⁊ se eallra unweorþesta mon wenþ ꝥ h sie ealles þæs welan wyrþe ðe on þisse worulde i gif he wiste hu he him tocuman mihte. Se þe micel welan hæfþ. he him ondræt monigne feond. gif h nane æhta næfde. ne þorfte he him nanne ondrædo Gif þu nu wære wegferende. ⁊ hæfdest micel go on þe. ⁊ þu þonne become on þeof sceole. þon ne wendest þu þe ðines feores. gif ðu þon

[a] Boet. lib. ii. prosa 5.—Humanæ quippe naturæ, &c.

I. It is the condition of the life of men, ey then only, are before all other creatures, they themselves know what they are, and : they are; and they are worse than cattle, hey will not know what they are, or whence e. It is the nature of cattle, that they know ıat they are; but it is a fault in men, that ıow not what they are. It is therefore very o thee, that ye are in errour, when ye think y one can be made honourable by external If any one is made honourable with any and endowed with any valuable possessions, ıot the honour then belong to that which him honourable? That is to be praised hat more rightly. That which is adorned ny thing else, is not therefore fairer, though naments be fair which it is adorned with. ›efore was vile, it is not on that account Know thou, assuredly, that no good hurts 'ho possesses it. Thou knowest that I lie › thee, and also knowest that riches often ıose who possess them, in many things; and › chiefly, that men become so lifted up on ıt of riches, that frequently the worst man and the most unworthy of all, thinks that deserving of all the wealth which is in orld, if he knew how he might obtain it.— ho has great riches, dreads many an enemy. had no possessions, he would not need to ıy. If thou wert travelling, and hadst much about thee, and thou then shouldest meet a gang of thieves, then wouldest thou not

sƿelces nanƿuht næfdest. þonne ne þorftest ðu ðe nanƿuht ondrædan. ac meahtest þe gan singende þone ealdan cƿide þe mon gefyrn sang. þæt se nacoda ƿegferend him nanƿuht ne ondrede. þonne ðu ðonne orsorg ƿære. ⁊ ða þeofas ðe from geƿiten ƿæron. þonne mihtest þu bismerian þas andƿeardan ƿelan. ⁊ mihtest cƿeþan. Eala ꝥ hit is god ⁊ ƿynsum ꝥ mon micelne ƿelan age. nu se næfre ne ƿyrþ orsorg ðe hine underfehþ :·

CAPUT XV.

DA[a] seo Gesceadƿisnes ða þis spell asæd hæfde. þa ongan heo singan ⁊ þus cƿæþ. Eala hu gesælig seo forme eld ƿas þises middan geardes. þa ælcum men þuhte genog on þære eorþan ƿæstmum. Næron þa ƿelige hamas. ne mistlice sƿotmettas. ne drincas. ne diorƿyrþra hrægla hi ne girndan. forþam hi þa git næran. ne hio nanƿuht ne gesaƿon. ne ne geherdon. Ne gemdon hie nanes fyrenlustes. buton sƿiþe gemetlice þa gecynd beeodan. ealne ƿeg hi æton æne on dæg. and ꝥ ƿæs to æfennes. Treoƿa ƿæstmas hi æton ⁊ ƿyrta. nalles scir ƿin hi ne druncan. ne nanne ƿætan hi ne cuþon ƿið hunige mengan. ne seolocenra hrægla mid mistlicum bleoƿum hi ne gimdon. Ealne ƿeg hi slepon ute on triora sceadum. hluterra ƿella ƿæter hi druncon. ne geseah nan

[a] Boet. lib. ii. metrum 5.

be anxious for thy life? But if thou hadst nothing of this kind, then thou wouldest not need to dread any thing, but mightest go singing the old adage which men formerly sung—that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say: O, how good and pleasant it is, for any one to possess great wealth, when he who obtains it is never secure!

CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth! when to every man there seemed enough, of the fruits of the earth. There were not then splendid houses, or various delicious meats or drinks; nor were they desirous of costly garments, for they as yet were not, nor did they see or hear any thing *of them*. They cared not for any luxury, but very temperately followed nature. They always eat once in the day, and that was in the evening. They eat the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor regarded they silken garments of various colours. They always slept out in the shades of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, or even the mention of any war. The

ceƿa ealand. ne ƿeroþ. ne gehende non mon þa get nanne sciphere. ne furþon ymbe nan gefeoht sprecan. ne seo eorþe þa get besmiten mid ofslegenes monnes blode. ne mon furðum geƿundod. ne monn ne geseah ða get yfel ƿillende men. nænne ƿeorþscipe næfdon. ne hi non mon ne lufude. Eala ꝥ ure tida nu ne mihtan ƿeorðan sƿilce. Ac nu manna gitsung is sƿa byrnende. sƿa ꝥ fyr on þære helle. seo is on þam munte ðe Ætne hatte. on þam iegland þe Sicilia hatte. se munt bið simle sƿefle birnende. ⁊ ealla þa neah stoƿa þær ymbutan forbærnð. Eala hƿæt se forma gitsere ƿære. þe ærest þa eorþan ongan delfan æfter golde. ⁊ æfter gimmum. ⁊ þa frecnan deorƿurþnessa funde ðe ær behyd ƿæs ⁊ behelod mid ðære eorþan :·

CAPUT XVI.

§. I.

ÐA[b] se Ƿisdom þa þis leoð asungen hæfde. þa ongan he eft spellian ⁊ þus cƿæþ. Hƿæt mæg ic ðe nu mare secgan be þam ƿeorþscipe ⁊ be ðan anƿealde þisse ƿorulde. for þam anƿealde ge eoƿ ƿoldon ahebban up oð ðone heofen. gif ge mihton. ꝥ is forþam þe ge ne gemunon ne eac ne ongitað þone heofoncundan anƿeald ⁊ þone ƿeorþscipe se is eoƿer agen. ⁊ þonan ge comon. hƿæt se eoƿer ƿela þonne ⁊ se eoƿer anƿeald þe ge nu ƿeorþscipe

[b] Boet. lib. ii. prosa 6.

earth *was* not yet polluted with the blood of slain men, nor *was* any one even wounded. They did not as yet look upon evil-willing men. *Such men* had no honour, nor did any man love them. Alas, that our times now cannot become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain which is called Ætna, in the island which is called Sicily. The mountain is always burning with sulphur, and burns up all the near places thereabout. Alas! what was the first avaricious man, who first began to dig the earth after gold, and after gems; and found the dangerous treasure, which before was hid and covered with the earth!

CHAPTER XVI.

§. I.

WHEN Wisdom had sung this lay, he began again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world?—For power, ye would exalt yourselves to heaven, if ye were able. This is, because ye do not remember, or understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, if this your wealth and this your power, which ye now call dignity, should come to the worst man of all, and to him who of all is most undeserving of it; as it

hatað. gif he becymþ to þam eallra ƿyrrestan men. ⁊ to ðam þe his ealra unƿeorþost biþ. sƿa he nu dyde to þis ilcan Đeodrice. ⁊ eac ær to Nerone þam Casere. ⁊ oft eac to manegum heora gelicum. Hu ne ƿile he þonne don sƿa sƿa hy dydon ⁊ git doþ. ealle þa ricu þe him under beoð oððe aƿer on neaƿeste forslean ⁊ forhergian sƿa sƿa fyres lig deð dryne hæþ feld. oððe eft se byrnenda sƿefl ðone munt bærnþ ðe ƿe hataþ Ætne. se is on þam ealonde Sicilia. sƿiþe onlice þam micelan flode ðe giu on Noes dagum ƿæs. Ic ƿene þæt ðu mæge gemunan ꝥ te eoƿre ealdran giu Romana ƿitan on Tarcƿines dagum þæs ofermodan cyninges. for his ofermettum. ðone cynelican naman of Rome byrig ærest adydon. Ond eft sƿa ilce þa heretohan. þe hi ær utadrifon. hi ƿoldon eft utadrifan for hiora ofermettum. Ac hi ne mihtan. forþam þe se æftere anƿeald þara heretogena þam Romaniscum ƿitum git ƿyrs licode þonne se ærra ðara cyninga. Gif hit ðonne æfre geƿurþ. sƿa hit sƿiðe seldan geƿyrþ. þæt se anƿeald ⁊ se ƿeorþscipe becume to godummen and to ƿisum. hƿæt biþ ðær þonne licƿyrþes buton his god ⁊ his ƿeorþscipe. þæs godan cyninges. nas ðæs anƿealdes. forþam ðe se anƿeald næfre ne biþ god. buton se god sie þe hine hæbbe. þy hit biþ ðæs monnes god. nas ðæs anƿealdes. [gif] se anƿeald god biþ. forþam hit bið. þæt te nan man for his rice ne cymð to cræftum ⁊ to medemnesse. Ac for his cræftum ⁊ for his medumnesse he cymþ to rice ⁊ to anƿealde. ðy ne biþ nan mon for his anƿealde na

lately did to this same Theodoric, and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning sulphur burns the mountain which we call Ætna, which is in the island of Sicily? (very like to the great flood which was formerly in Noah's days.)—I think that thou mayest remember, that your ancient Romans formerly, in the days of Tarquin the proud king, on account of his arrogance, first banished the kingly name from the city of Rome. And, again, in like manner, the consuls, who had driven them out, *these* they were afterwards desirous to expel, on account of their arrogance (but they could not) because the latter government, of the consuls, still worse pleased the Romans than the former, of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to a good man, and to a wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good, unless he is good who possesses it. Therefore, if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit; but, by his virtues and his merit he comes to authority and to power. Therefore is no man for his power the better: but for his virtues he is

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þe betere. ac for his cræftum he beoþ god if he god biþ. ⁊ for his cræftum he bið anƿealdes ƿeorþe. gif he his ƿeorþe biþ. Leorniaþ forþam Ƿisdom. ⁊ þonne ge hine geleornod hæbben. ne forhogiaþ hine þonne. Ðonne secge ic eoƿ buton ælcum tƿeon. ꝥ ge magon þurh hine becuman to anƿealde. þeah ge no þæs anƿealdes ne ƿilnigan. Ne þurfon ge no hogian on ðam anƿealde. ne him æfter þringan. gif ge ƿise biþ ⁊ gode. he ƿile folgian eoƿ. þeah ge his no ne ƿilnian. Ac sege me nu hƿæt eoƿer deorƿyrþesta ƿela ⁊ anƿeald sie. þe ge sƿiþost ƿirnaþ. Ic ƿat þeah þæt hit is þis andƿearda lif ⁊ þes brosniende ƿela þe ƿe ær ymbe spræcon :·

§. II. Eala[c] hƿæþer ge netelican men ongiton hƿelc se ƿela sie. ⁊ se anƿeald. ⁊ þa ƿoruld gesælþa. ða sint eoƿre hlafordas ⁊ eoƿre ƿealdandas, næs ge heora. Gif ge nu gesaƿen hƿelce mus þæt ƿære hlaford ofer oþre mys. ⁊ sette him domas. ⁊ nidde hie æfter gafole. hu ƿunderlic ƿolde eoƿ þæt þincan. hƿelce cehhettunge ge ƿoldon þæs habban. and mid hƿelcum hleahtre ge ƿoldon beon astyred. hu micle mare is þonne þæs monnes lichoma to metenne ƿið ꝥ Mod. þonne seo mus ƿiþ þone mon. Hƿæt ge þonne magon eaþe geþencan. gif ge hit georne ymbe smeagan ƿillaþ ⁊ æftersƿyrian. ꝥ nanre ƿuhte lichoma ne beoð þonne tedersa þonne þæs monnes. Ðam magon derian þa læstan fleogan. ⁊ þa gnættas mid sƿiþe

[c] Boet. lib. ii. prosa 6.—Nonne ô terrena animalia, &c.

good, if he be good; and for his virtues he is deserving of power, if he be deserving of it. Learn therefore wisdom; and when ye have learned it, do not then despise it. Then, I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be solicitous for power, or throng after it. If ye are wise and good, it will follow you, though ye are not desirous of it.—But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§. II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your governours, not ye theirs. If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye therefore have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse, *compared* with the man? Indeed ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it; and the gnats with very little stings hurt it; and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make *him* almost dead.

lytlum sticelum him deriaþ. ⁊ eac þa smalan wyrmas. þa ðone mon ge innan ge uton werdaþ. ⁊ hwilum fulneah deadne gedoð. ge furþum þeos lytle loppe hine hwilum deadne gedeþ. swilca wuhta him deriaþ ægþer ge innan ge uton. On hwæm mæg ænig man oþrum derian buton on his lichoman. oððe eft on heora welum. þe ge hataþ gesælþa. ne nan mon ne mæg þam gesceadwisan Mode gederian. ne him gedon þ hit ne sie þ þ hit biþ. Ðæt is swiþe sweotol to ongitanne be sumum Romaniscum æðelinge. se wæs haten Liberius. se was to manegum witum geworht. forþam þe he nolde meldian on his geferan þe mid him sieredon ymbe þone cyning þe hie ær mid unrihte gewunnen hæfde. þa he þa beforan þone graman cyning gelæd wæs. ⁊ he hine het secgan hwæt his geferan wæron þe mid him ymbe sieredon. þa forceaw he his agene tungan. and wearp hine ðær mid on ðæt neb foran. forþam hit geweard þ ðam wisan men com to lofe and to weorðscipe þ se unrihtwisa cyning him teohhode to wite. Hwæt is þ [þe ma] þ ænig man mæge oþrum don. þat he ne mæge him don þ ilce. ⁊ gif he ne mæg. oþer man mæg. We leornodon eac be þam wælhreowan Bisiridem. se wæs on Ægiptum. þæs leodhatan gewuna was þ he wolde ælcne cuman swiþe arlice underfon. ⁊ swiþe swæslice wiþ gebæran þonne he him ærest to com. Ac eft ær he him from cerde. he sceolde beon ofslegen. ⁊ þa getydde hit þ Erculer Iobes sunu com to him. þa wolde he don ymbe hine swa swa he ymbe manigne cuman ær dyde. wolde hine adrencan on þære ea þe Nilus hatte.

Moreover the little flea sometimes kills him. Such things annoy him both inwardly and outwardly. Wherein can any man injure another, except in his body? or, again, in their riches, which ye call goods? No man can injure the rational mind, or cause to it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments, because he would not inform against his associates, who conspired with him against the king who had unjustly conquered them. When he was led before the enraged king, and he commanded him to say who were his associates, who conspired with him; then bit he off his own tongue, and immediately cast it before the face *of the tyrant.* Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive, and very courteously behave to every stranger, when he first came to him. But afterwards, before he returned from him, he should be slain. And then happened it that Hercules, the son of Jove, came to him. Then would he do to him as he before had done to many a stranger; would drown him in the river which is called Nile. Then was he

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þa wearþ he strengra ⁊ adriencte hine. swiðe rihte be Godes dome. swa swa he manigne oðerne ær dyde. Hwæt eac Regulus. se foremæra heretoga. ða he feaht wið Affricanas. he hæfde fulneah unasecgendlicne sige ofer þa Affricanas. ða he hi þa swiðost forslagen hæfde. þa het he hi bindan ⁊ on balcan legan. þa gebyrede hit swiþe hraþe ꝥ he wearþ gebunden mid hira racentum. Hwæt wenst ðu þonne hwæt [godes se] anweald sie. þonne he on nane wisan his agnes cræftes ne mæg forbugan ꝥ he þæt ilce yfel ne geþafige oþrum monnum. þe he ær oþrum dyde. hu ne is se anweald þonne þær nauht :·

§. III. Hwæt[d] wenst þu. gif se weorþscipe ⁊ se anweald agnes ðonces god wære and his selfes anweald hæfde. hwæðer he wolde þam forcuþestum mannum folgian swa he nu hwilum deð. Hu ne wast þu ꝥ hit nis nauht gecynde ne nauht gewunelic ꝥ ænig wiþerweard ðing bion gemenged wiþ oðrum wiþerweardum. oððe ænige geferrædenne wið habban. Ac seo gecynd hit onscunað þæt [hie] magon weorþan togædere gemenged. þe ma þe þæt god ⁊ þæt yfel magon ætgædere bion. Nu ðe is swiðe openlice gecyþed ꝥ þis andwearde rice. and þas woruld gesælþa. ⁊ þes anweald of heora agnum gecynde ⁊ heora agnes gewealdes nauht gode ne sient. ne hiora selfra nanne anweald nabbað. nu hi willaþ clifian on þæm wyrstan monnum ⁊ him geþafiaþ þæt hi bioð heora hlafordas. Nis ðæs

[d] Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

stronger, and drowned him (very justly by God's judgment) as he many another before had done. So also, Regulus, the celebrated consul! When he fought against the Africans, he obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind and lay them in heaps. Then happened it very soon that he was bound with their fetters.—What thinkest thou, then? What good is power, when he *who possesses it* can in no wise, by his own strength, avoid suffering from other men the same evil which he before to others did? Is not then power, in that case, naught?

§. III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes does? Dost thou not know that it is neither natural nor agreeable to experience, that any contrary thing *should* be mixed with other contrary, or have any fellowship therewith? But nature refuses it, that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shewn to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature and of their own efficacy, nor have any power of themselves; since they are willing to adhere to the worst men, and permit them to be their lords. There is not indeed any question of this, that frequently the most wicked men of all, come to power and to dignity. If

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nu nan treo: ꝥ oft þa eallra forcuþestan men cumað to þam anwealde ⁊ to þam weorþscipe. Gif se anweald þonne of his agenre gecynde ⁊ of his agenes gewealdes god wære. ne underfenge he næfre þa yfelan ac þa godan. Ðæs ilcan is to wenanne to eallum ðam gesælðum þe seo wyrd brengð þisses andweardan lifes ge on cræftum ge on æhtum. forþam hie hwilum becumað to þæm forcuþestum. Hwæt we genog geornne witon ðæt nanne mon þæs ne tweoþ ðæt se seo strong on his mægene. ðe mon gesihð ðæt stronglic weorc wyrcð. Ne þonne ma. gif he hwæt bið. ne tweoþ nænne mon ꝥ he hwæt ne sie. Swa gedeð eac se dream cræft ꝥ se mon biþ dreamere. ⁊ se læce cræft þæt he biþ læce. ⁊ seo racu deð ꝥ he biþ reccere. Swa deð eac se gecynda cræft ælcum men. ꝥ ꝥ god ne mæg beon wið ꝥ yfel gemenged. ne ꝥ yfel wið ꝥ god. ðeah he butu on anum men sien. þeah biþ ægþer him on sundron. ꝥ gecynd nyle næfre nanwuht wiþerweardes lætan gemengan. forþam heora ægþer onscunað oþer. and ægþer wile beon ꝥ ꝥ hit biþ. ne mæg se wela gedon ꝥ se gitsere ne sie gitsere. ne þa grundleasan gitsunga gefyllan. ne se anweald ne mæg gedon his wealdend wealdendne. Nu þonne nu ælc gesceaft onscunað ꝥ ꝥ hire wiþerweard bið. and swið geornne tiolaþ ꝥ hit him ꝥ from ascufe. hwelce twa synd þonne wiþerweardran betwuh him þonne god ⁊ yfel. ne weorþað hi næfre to somne gefegeð. Be þæm þu miht ongitan. gif þa gesælða ðises andweardan lifes þurh hie selfe heora selfra geweald ahton. ⁊ of heora agnum gecynde gode

power then were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with respect to all the goods of this present life which fortune brings, both of talents and of property; for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work; any more than if he be any thing, any one doubts that he is so. Thus the art of musick causes the man to be a musician, and medical knowledge to be a physician, and rhetorick makes him to be a rhetorician. In like manner also the nature of things causes to every man, that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer any thing contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot cause that the miser should not be a miser, or satisfy *his* boundless desires; nor can authority make its possessor powerful. Since, therefore, every creature avoids that which is contrary to it, and anxiously endeavours to repel it, what two *things* are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves had power of themselves, and were good in their own nature, then would they always adhere to him who did good with them, not evil. But wheresoever they are

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wæron. þonne woldon hi simle on ðam cliwian. ðe him god mid worhte. nalæs yfel. Ac þær þar hi gode beoð. þonne beoð hi þurh þæs godan monnes god [gode] þe him god mid wyrcþ. ⁊ se bið þurh God god. Gif hine þonne yfel mon hæfþ. þonne biþ he yfel ðurh þæs monnes yfel þe him yfel mid deþ. ⁊ þurh deofel. Hwæt godes is se wela þonne. þonne he ne mæg þa grundleasan gitsunga afyllan þæs gitseres. oððe se anweald. þonne he ne mæg his wealdend wealdendne gedon. Ac hine gebindaþ þa won wilnunga mid heora unabindendlicum racentum. þeah mon nu yfelum men anweald selle. ne gedeð se anweald hine godne ne meodumne. gif he ær næs. ac geopenað his yfel. gif he ær yfel wæs. ⁊ gedeð hit þonne sweotol. gif hit ær næs. forþam þeah he ær yfel wolde. þonne nyste he hu he hit swa fullice gecyþde. ær he fullne anweald hæfde. Ðæt gewyrþ forþam dysige þe ge fægniaþ þæt ge moton sceppan þone naman. hatan ꝥ sælþa ꝥ nane ne beoð. ⁊ þæt medumnes ne beoþ. forþam hi gecyðað on heora endunge þonne hie endiaþ. ꝥ hie nawþer ne bioþ. forþæm nawðer ne se wela. ne se anweald. ne se weorþscipe ne beoþ to wenanne ꝥ hit seo soþe gesælþ sie. swa hit is nu hwæðost to secganne be eallum þæm woruld gesælþum þe seo wyrd bringþ. ꝥ þær nan wuht on nis þæs to wilnianne seo. forþam ðe ðær nan wuht gecyndelices godes on nis ðæs ðe of him cume. ꝥ is on þam sweotol ꝥ hi hie simle to ðam godum ne ðeodað. ne ða yfelan gode ne gedoð þe hi hie oftost togeðeodaþ :·

good, they are good through the good of the good man who works good with them, and he is good through God. If then an evil man has it, it is evil through the man's evil who does evil with it, and through the devil. What good is wealth then! when it cannot satisfy the boundless desires of the miser. Or Power! when it cannot make its possessor powerful, but the wicked passions bind him with their indissoluble chains. Though any one give to an evil man power, the power does not make him good or meritorious, if he before were not; but exposes his evil, if he before were evil, and makes it then manifest if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased because ye are able to contrive a name, *and* call that happiness which is none, and that merit *which* is none; for they show by their ending, when they come to an end, that they are neither. Therefore neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it, moreover, most truly to be said concerning all the worldly goods which fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, or make the evil, to whom they most frequently join themselves, good.

§. IV. Ða* se Wisdom þa þis spell þus areht hæfde. þa ongean he eft giddigan ⁊ þus cwæþ. Hwæt we witon hwelce wælhreownessa. ⁊ hwilce hrýras. hwilce unrihthæmedu. ⁊ hwilc man. ⁊ hwilce arleasnesse se unrihtwisa Casere Neron weorhte. se het æt sumum cýrre forbærnan ealle Rome burh on anne sið æfter þære bisene þe gio Troia burg barn. hine lýste eac geseon hu seo burne. ⁊ hu lange. ⁊ hu leohte be þære oþerre. ⁊ eft he het ofslean ealle þa wisestan witan Romana. ge furþon his agene modor. ⁊ his agene broðer. ge furðon his agen wif he ofslog mid sweorde. ⁊ for ðýllecum næs he nawuht geunrotsod. Ac wæs þý bliþra ⁊ fagenode þæs. Ond þeah betwuh ðýllecum unrihtum næs him no þý læs underðeod eall þes middangeard fram eastewearðum oð westeweardne. and eft fram suþeweardum oð norþeweardne. eall he wæs on his anwealde. Wenst þu ꝥ se godcunda anweald ne mihte afýrran þone anweald þam unrihtwisan Casere. and him þære wuhhunge gesteoran. gif he wolde. Gise la gese. ic wat ꝥ he mihte gif he wolde. Eala eaw hu hefig geoc he beslepte on ealle þa þe on his tidum libbende wæron on eorðan. ⁊ hu oft his sweord [wære] besýled on unscýldigum blode. Hu ne was þær genog sweotol ꝥ se anweald his agenes ðonces god næs. þa se god næs þe he to com :·

* Boet. lib. ii. metrum 6.

§. IV. When Wisdom had thus made this speech, he began again to sing, and thus said: We know what cruelties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned. He was desirous also to see how it would burn, and how long, and how light, in comparison of the other. He besides gave order to slay all the wisest senators of the Romans, and moreover his own mother and his own brother. He also slew his own wife with a sword. And for such *wickedness* he was in no wise grieved, but was the more blithe, and rejoiced at it. And yet amid such crimes, all this middle-earth was nevertheless subject to him, from eastward to westward, and also from southward to northward: it was all in his power. Dost thou think that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O, yes. I know that he could, if he would. Alas, how heavy a yoke did he impose on all those who in his times were living on the earth! and how often was his sword stained with innocent blood!—Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

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CAPUT XVII.

ÐA[r] se Ƿisdom þa þis leoþ asungen hæfde. ða geſƿigode he. ⁊ þa andſƿorede þæt Mod and þus cƿæþ. Eala Geſceadƿiſnes. hƿæt ðu ƿaſt ꝥ me næfre seo gitſung ⁊ seo gemægþ ðisses eorðlican anƿealdes for ƿel ne licode. ne ic ealles for ſƿiþe ne girnde þisses eorþlican rices. buton la ic ƿilnode þeah andƿeorces to þam ƿeorce þe me beboden ƿæs to ƿyrcanne. ꝥ ƿas ꝥ ic unfracoðlice ⁊ geriſenlice mihte steoran ⁊ reccan þone anƿeald þe me befæst ƿæs. Hƿæt ðu ƿast ꝥ nan mon ne mæg nænne cræft cyðan. ne nænne anƿeald reccan ne stioran butan tolum ⁊ andƿeorce. ꝥ bið ælces cræftes andƿeorc ꝥ mon ðone cræft buton ƿyrcan ne mæg. ꝥ biþ þonne cyninges andƿeorc ⁊ his tol mid to ricſianne. ꝥ he hæbbe his land full mannod. he sceal hæbban gebedmen. ⁊ fyrdmen. ⁊ ƿeorcmen. Hƿæt þu ƿast þætte butan ðisum tolum nan cyning his cræft ne mæg cyðan. Þæt is eac his andƿeorc. ꝥ he habban sceal to þam tolum þam þrim geferſcipum biƿiste. ꝥ is þonne heora biƿist. land to bugianne. ⁊ gifta. ⁊ ƿæpnu. ⁊ mete. ⁊ ealo. ⁊ claþas. ⁊ ge hƿæt þæs þe þa þre geferſcipas behofiaþ. ne mæg he butan þisum þas tol gehealdan. ne butan þisum tolum nan þara

[r] Boet. lib. ii. prosa 7.

CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I very much endeavour after this earthly authority. But I was nevertheless desirous of materials for the work which I was commanded to perform; to the end that I might honourably and fitly steer and exercise the power which was committed to me. Moreover thou knowest that no man can shew any craft, or exercise or steer any power, without tools and materials. That is, of every craft, the materials, without which man cannot exercise the craft. This then is a king's materials and his tools to reign with; that he have his land well peopled. He must have prayer-men, and soldiers, and workmen. Thou knowest that without these tools no king can shew his craft. This is also his materials, which he must have, besides the tools; provision for the three classes. This is then their provision; land to inhabit, and gifts, and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools work any of the

þinga wyrcan þe him beboden is to wyrcenne. for þy ic wilnode andweorces þone anweald mid to gereccenne. ꝥ mine cræftas ⁊ anweald ne wurden forgitene ⁊ forholene. forþam ælc cræft ⁊ ælc anweald biþ sona forealdod ⁊ forswugod. gif he biþ butan Wisdome. forþam ne mæg non mon nænne cræft forþbringan butan Wisdome. forþam þe swa hwæt swa þurh dysige gedon bið. ne mæg hit mon næfre to cræfte gerecan. ꝥ is nu hraðost to secganne. ꝥ ic wilnode weorþfullice to libbanne þa hwile þe ic lifede. ⁊ æfter minum life þam monnum to læfanne. þe æfter me wæren min gemynd on godum weorcum :·

CAPUT XVIII.

§. I.

ÐA[a] ðis þa gesprecen wæs. þa gesuwode ꝥ Mod. ⁊ seo Gesceadwisnes ongan sprecan ⁊ þus cwæþ. Eala Mod ea. an yfel is swiþe swiþe to anscunianne. ꝥ is ꝥ ꝥ te swiþe singallice ⁊ swiþe hefiglice beswicþ ealra þara monna Mod þe [beoð] on heora gecynde gecorene ⁊ þeah ne beoþ to þam hrofe þonne git cumen fulfremedra mægena. ꝥ is þonne wilnung leases gilpes ⁊ unryhtes anwealdes ⁊ ungemetlices hlisan godra weorca ofer eall folc. forþam wilniaþ monige men anwealdes. ðe hie wolden

[a] Boet. lib. ii. prosa 7.—Et illa: Atqui hoc unum est, &c.

things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power might not be forgotten and concealed. For every craft and every power is soon grown old and passed in silence, if it be without wisdom; for no man can fulfil any craft without wisdom. Because whatsoever is done through folly no one can ever reckon for craft.—This is now especially to be said; that I wished to live honourably whilst I lived, and after my life to leave to the men who were after me my memory in good works.

CHAPTER XVIII.

§. I.

WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned, namely that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This then is the desire of false glory, and of unright power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they are unworthy of it; and even

habban godne hlisan. þeah hi his unwyrþe sien. ge furþum se ealra forcuþesta wilnað þæs ylcan. Ac se þe wile wislice ⁊ geornlice æfter þam hlisan spyrian. þonne ongit he swiþe hraþe hu lytel he bið. ⁊ hu læne. ⁊ hu tedre. ⁊ hu bedæled ælces godes. Gif þu nu geornlice smeagan wilt and witan wilt ymbe ealne ðisse eorþan ymbhwyrft from eastewearðan ðisses middangeardes oð westeweardne. ⁊ fram suþewearðum [oð] norþeweardne. swa swa þu leornodest on þære bec þe Astrologium hatte. þonne miht ðu ongitan ꝥ he is eall wiþ ðone heofon to mettanne swilce an lytel prica on bradan brede. oþþe rond beah on scilde. æfter wisra monna dome. Hu ne wast þu þæt þu leornodest on Ptolomeus bocum. se wrat ealles þises middangeardes gemet on anre bec. ðær þu miht on geseon ꝥ eall moncynn ⁊ ealle netenu ne notigað nawer neah feorþan dæles ðisse eorþan þæs þe men geferan magon. forþam þe hy hit ne magon eall gebugian. sum for hæto. sum for cyle. ⁊ þone mæstan dæl hit hæfþ sæ oferseten. Do nu of ðam feorþan deale on þinum Mode eall þæt seo sæ his ofseten hæfþ. ⁊ eall ða sceard ðe heo him ongenumen hæfþ. ⁊ eall ꝥ his fennas ⁊ moras genumen habbað. ⁊ eall ꝥ on eallum ðeodum westes ligeþ. ðonne miht ðu ongitan þætte þæs ealles nis monnum þonne mare læfed to bugianne. buton swelce an lytel cafertun. Is ꝥ þonne for dyslic geswinc ꝥ ge winnaþ eowre woruld to ðon ꝥ ge wilniaþ eowerne hlisan ungemetlice to gebrædanne ofer swelcne cafertun swelce þæt is þætte men

the most wicked of all are desirous of the same. But he who will wisely and diligently enquire concerning fame, will very soon perceive how little it is, and how narrow, and how transient, and how destitute of all good. If thou then wilt studiously enquire and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the westward, and from the southward to the northward, as thou hast learned in the book which is called Astrologium; then mayest thou perceive that it is all, compared with the heaven, like a small point in a broad surface, or the boss on a shield, in the opinion of wise men. Dost thou not know what thou hast learned in the writings of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind and all cattle do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all, some *part* for heat, some for cold; and the greatest part of it the sea has covered. Take then from this fourth part, in thy mind, all that the sea has overwhelmed of it, and all the sheards which it has taken from it, and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand that, of the whole, there is not more left to men to inhabit, than, as it were, a small inclosure. It is then in foolish labour that ye labour all your life, because ye are desirous beyond measure to spread your fame over such

bugiaþ þisse worulde fulneah swilce an prica for þæt oðer. Ac hwæt rumedlices oððe micellices oððe weorþfullices hæfþ se eower gilp þe ge þær bugiaþ on þam fiftan dæle healfum londes ⁊ unlondes. mid sæ. mid fænne. ⁊ mid ealle. swa hit is geneawwed. To hwon wilnige ge ðonne to ungemetlice þæt ge eowerne naman tobrædan ofer ðone teoþan dæl. nu his mare nis mid sæ. mid fænne. mid ealle :-

§. II. Geþencaþ[a] eac þ on ðisum lytlum pear-roce. þe we ær ymbe spræcon. bugiaþ swiþe manega ðeoda. ⁊ mistlica. ⁊ swiþe ungelica ægþer ge on spræce. ge on ðeawum. ge on eallum sidum. eallra þara þeoda þe ge nu wilniaþ swiþe ungemetlice þ ge scylon eowerne naman ofer tobrædan. þ ge næfre gedon ne magon. forþam heora spræc is todæled on twa ⁊ hund seofontig. ⁊ ælc þara spræca is todæled on manega ðeoda. ⁊ þa sint tolegena ⁊ todælda mid sæ. ⁊ mid wudum. ⁊ mid muntum. ⁊ mid fænnum. ⁊ mid manegum ⁊ mid mistlicum westenum. ⁊ ungefærenum londum. þ hit furðum cepemen ne gefaraþ. Ac hu mæg þær þonne synderlice anes rices monnes nama cuman þonne ðær mon furðum þære burge naman ne geheorð. ne þære þeode ðe he on hamfæst biþ. Ðy ic nat for hwilcon dysige ge geornað þ ge woldon eowerne naman tobrædan geond ealle eorþan. þ ge don ne magon. ne furþum nawer

[a] Boet. lib. ii. prosa 7.—Adde quod hoc ipsum brevis, &c.

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an inclosure as that is which men inhabit in this world; almost like a point to the other. But what of spacious, or of great, or of honourable, has this your glory! when ye therein inhabit the fifth part halved, of land and desert; so is it narrowed with sea, with fen, and with all. Wherefore desire ye then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, *and* with all!

§. II. Consider also that in this little park which we have before spoken about, dwell very many nations, and various, and very unlike, both in the speech, and in the manners, and in all the customs of all the nations which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into two and seventy; and every one of these languages is divided among many nations, and they are separated and divided with sea, and with woods, and with mountains, and with fens, and with many and various wastes and impassable lands, so that even merchants do not visit it. But how then can any great man's name singly come there, when no man there hears even the name of the city or of the country of which he is an inhabitant. Therefore I know not through what folly ye study that ye would spread your name over all the earth. This ye cannot do, nor even anywhere nigh. Moreover thou knowest how great

neah. Hƿæt ðu ƿast hu micel Romana rice ƿæs on Marcuses dagum þæs heretogan. se ƿæs oþre naman haten Tullius. ⁊ þriddan Cicero. hƿæt he cyþde on sumre his boca. ꝥ te ða get Romane nama ne come ofer ða muntas þe Caucaseas ƿe hataþ. ne þa Sciððeas þe on oþre healfe þara munta bugiaþ furþum þære burge naman ne þæs folces ne geheordon. Ac ða he com ærest to Parþum. ⁊ ƿæs þær sƿiþe niƿe. Ac he ƿæs ðeah ðær ymbutan manegum folce sƿiþe egefull. Hu ne ongite ge nu hu nearo se eoƿer hlisa beon ƿile þe ge þær ymbe sƿincaþ ⁊ unrihtlice tiliað to gebrædenne. Hƿæt ƿenst ðu hu micelne hlisan ⁊ hu micelne ƿeorþscipe an Romanisc man mæge habban on ðam lande. ðær mon furðum ðære burcge naman ne geherde. ne ealles ðæs folces hlisa ne com. Ðeah nu hƿelc mon ungemetlice ⁊ ungedafenlice ƿilnige ꝥ he scile his hlisan tobrædan ofer ealle eorþan. he ne mæg ꝥ forþbrengan. forþam þe þara ðeoda þeaƿas sint sƿiþe ungelica. ⁊ heora gesetnessa sƿiþe mislica. sƿa ꝥ te þæt on oðrum lande betst licaþ. þætte ꝥ biþ hƿilum on þam oþrum tælƿyrþlicost. ⁊ eac miceles ƿites ƿyrþe. forþam ne mæg nan mon habban gelic lof on ælcum londe. forþon þe on ælcum lande ne licað ꝥ on oþrum licaþ :·

§. III. For ði[1] sceolde ælc mon beon on ðam ƿel gehealden. ꝥ he on his agenum earde licode.

[1] Boet. lib. ii. prosa 7.—Erit igitur pervagata inter suos gloria, &c.

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the power of the Romans was in the days of Marcus the consul, who was by another name called Tullius, and by a third Cicero. But he has related in one of his books, that, as then, the Roman name had not passed beyond the mountains which we call Caucasus, nor had the Scythians, who dwell on the other side of those mountains, even heard the name of the city or of the people; but at that time it had first come to the Parthians, and was there very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour after and unrightly endeavour to spread? How great fame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over the whole earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very dissimilar; so that in one country that pleases best, which is at the same time in another *deemed* most reprehensible, and even deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not which in another pleases.

§. III. Therefore every man should be well contented with this, that he were approved in his own country. Though he be desirous of more, he cannot indeed bring it to pass; because it is seldom

þeah he nu maran wilnige. he ne mæg furþum ꝥ forþbringan. forþam ðe selðhwonne biþ ꝥ te auht manegum monnum anes hwæt licige. for þy wyrþ oft godes monnes lof alegen inne on ðære ilcan þeode þe he on hamfæst biþ. ⁊ eac forþam ðe hit oft swiþe sarlice gebyrede þurh þa heardsælþa þara writera ꝥ hi for heora slæwþe. ⁊ for gimeleste. ⁊ for recceleste forleton unwriten ðara monna þeawas ⁊ hiora dæda. þe on hiora dagum foremær-oste ⁊ weorþgeorneste wæron. ⁊ þeah hi nu eall hiora lif ⁊ hiora dæda awriten hæfdon. swa swa hi sceoldon gif hi dohton. hu ne forealldodon ða gewritu þeah ⁊ losodon ðonecan þe hit wære. swa some swa þa writeras dydon. ⁊ eac ða þe hi ymbe writon. And eow ðincþ þeah ꝥ ge hæbban ece are. gif ge mægen on eallre eowerre worulde geearnian ꝥ ge habban gode hlisan æfter eowrum dagum. Gif þu nu getælest ða hwile þisses and-weardan lifes ⁊ ðisses hwilendlican wið ðæs un-geendodan lifes hwila. hwæt bið hit þonne :· Tele nu þa lenge þære hwile þe þu ðin eage on beprenan mæge wiþ ten þusend wintra. þonne habbaþ þa hwila hwæt hwugu onlices. þeah hit lytel sie. ꝥ is þonne þæt heora ægþer hæfþ ende. Tele nu þonne ꝥ ten þusend geara. ge þeah þu ma wille. wið ꝥ ece ⁊ þæt ungeendode lif. þonne ne finst þu þær nauht angelices. forþam ꝥ ten ðusend geara. þeah hit lang þince. ascortaþ. ⁊ þæs oþres ne cymþ næfre nan ende. forþam hit nis no to metanne ꝥ geendodlice wiþ ꝥ ungeendodlice. Ðeah ðu nu telle from þisses middaneardes fruman

that aught in any degree pleases many men, on which account, the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they, from their sloth, and from negligence, and from carelessness, have left unwritten the manners and actions of the men who in their days were most famous and most studious of glory. And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it happened, even as the writers did and those about whom they wrote? Yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame after your days. If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare the length of the time wherein thou mayest wink thy eye, with ten thousand winters; then have the times somewhat of like, though it be little, namely, that each of them has an end. But compare this ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there any thing of like, because the ten thousand years, though it seem long, will shorten; but of the other there will never come any end. Therefore it is not to be compared, the ending with the never-ending. If thou even reckon from the beginning

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oð þone ende. and mete þonne þa gear wiþ ꝥ þe nænne ende næfþ. þonne ne biþ þær nauht anlices. Swa biþ eac se hlisa þara foremærena monna. ðeah he hwilum lang sie. ⁊ fela geara þurhwunige. he bið þeah swiþe scort to metanne wiþ þone þe næfre ne geendað :·

§. IV. And[k] ge ne reccaþ þeah hweþer ge auht to gode don wiþ ænegum oþrum þingum buton wið þam lytlan lofe þæs folces. ⁊ wiþ þam scortan hlisan. þe we ær ymbe spræcon. earnigaþ þæs ⁊ forseoþ þa cræftas eowres ingeþonces. ⁊ eowres andgites. ⁊ eowre gesceadwisnesse. and woldon habban eowerra godena weorca mede æt fræmdra monna cwiddunge. wilnigað þær to þære mede ðe ge to [Gode] sceoldon. Hwæt þu gehyrdest þæt te gio dagum gelomp. ꝥ an swiþe wis mon ⁊ swiþe rice ongan fandigan anes uþwitan ⁊ hine bismerode. forþam he hine swa orgellice upahof and bodode ðæs ꝥ he uðwita wære. ne cyðde he hit mid nanum cræftum. ac mid leasum and ofermodlicum gilpe. ða wolde se wisa mon his fandigan. hwæðer he swa wis wære swa he self wende ꝥ he wære. Ongan hine þa hyspan. ⁊ hearm cwiddigan. Ða geherde se uþwita swiþe geþyldelice þæs wisan monnes word sume hwile. Ac siððan he his hyspinge gehered hæfde. þa scylde he ongean swiþe ungeþyldelice. þeah he ær licette ꝥ he uþwita wære. Acsode hine ða eft hwæþer him þuhte ꝥ he uþwita wære ðe nære. Ða andswarode se

[k] Boet. lib. ii. prosa 7.—Vos autem, nisi ad populareis auras, &c.

of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long, and endure many years, it is nevertheless very short compared with that which never ends.

§. IV. And ye nevertheless care not whether ye do any good, on any other account than for the little praise of the people, and for the short fame which we have before spoken about. *Ye* labour for this, and despise the excellencies of your mind, and of your understanding, and of your reason, and would have the reward of your good works from other men's report. *Ye* look thereto for the reward which ye should *seek* from God. But thou hast heard what long ago happened; that a very wise man, and very noble, began to try a philosopher, and scoffed at him because he so arrogantly lifted himself up and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man was desirous to prove him, whether he were so wise as he himself thought that he was. *He* therefore began to revile and speak ill of him. Then the philosopher heard the wise man's words very patiently for some time. But after he had heard his reviling, he then retorted with great impatience (though he before pretended that he was a philosopher) *and* again asked him, whether he considered him to be a philosopher or not. Then

wisa mon him ⁊ cwæþ. Ic wolde cweþan ꝥ þu uþwita wære. gif þu geþyldig wære ⁊ geswugian mihtest. Hu langsum wæs him se hlisa. þe he ær mid leasungum wilnode. Hu ne forbærst he þa þær rihte forþam anum andwyrde. Hwæt forstod þonne þam betestum mannum. ðe ær us wæron. ꝥ hi swa swiþe wilnodon ðæs idelan gilpes ⁊ þæs hlisan æfter heora deaþe. oððe hwæt forstent hit þam þe nu sindon. Ðy wære ælcum men mare ðearf ꝥ he wilnode godra cræfta. þonne leases hlisan. Hwæt hæfð he æt þam hlisan. æfter þæs lichoman gedale ⁊ þære sawle. Hu ne witon we ꝥ ealle men lichomlice sweltaþ. ⁊ þeah seo sawl bið libbende. Ac seo sawl færþ swiþe freolice to heofonum. siþþan heo [ontiged] biþ ⁊ of þam carcerne þæs lichoman onliesed biþ. heo forseoþ þonne ealle þas eorðlican þing. ⁊ fagenaþ þæs ꝥ heo mot brucan þæs heofenlican. siþþan heo biþ abrogden from eorþlican. þonne ꝥ Mod him selfum gewita biþ Godes willan :·

CAPUT XIX.

ÐA[1] se Wisdom ða þis spell areht hæfde. ða ongan he giddian ⁊ þus singende cwæð. Swa hwa swa wilnige to habbenne ðone idelan hlisan ⁊ þone unnyttan gilp. behealde he on feowerhealfe his hu widgille ðæs heofones hwealfa biþ. ⁊ hu neara

[1] Boet. lib. ii. metrum 7.

answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How long was to him the fame which he before falsely sought! How did he not immediately burst because of one answer!—What has it then profited the best men who were before us, that they so greatly desired vain glory and fame after their death? or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and is liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be witness of God's will.

CHAPTER XIX.

WHEN Wisdom had made this speech, he began to sing, and thus singing said: Whosoever desires to have vain fame and useless glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us. Then may it shame him of the spreading of his fame,

þære eorþan stede is. þeah heo us rum þince. þonne mæg hine scamian þære brædinge his hlisan. forþam he hine ne mæg furþum tobrædan ofer þa nearwan eorþan ane. Eala ofermodan. hwi ge wilnigen ꝥ ge underlutan mid eowrum swiran ꝥ deaþlicne geoc. oþþe hwi ge seon on swa idelan geswince. ꝥ ge wolden eowerne hlisan tobrædan ofer swa manega ðeoda. Ðeah hit nu gebyrige ꝥ ða utemestan ðioda eowerne naman upahebban ⁊ on manig þeodisc eow herigen. ⁊ þeah hwa wexe mid micelre æþelcundnesse his gebyrda. ⁊ þeo on eallum welum ⁊ on eallum wlencum. ne se deað þeah swelces ne recþ. Ac he forsiehþ þa æþelo. ⁊ þone rican gelice ⁊ þone heanan forswelgþ. ⁊ swa geemnet þa rican ⁊ þa heanan. Hwæt sint nu þæs foremæran and þæs wisan goldsmiðes ban Welondes. forþy ic cwæð þæs wisan. forþy þam cræftegan ne mæg næfre his cræft losigan. ne hine mon ne mæg ðonne eþ on him geniman þe mon mæg þa sunnan awendan of hiere stede. Hwær sint nu þæs Welondes ban. oððe hwa wat nu hwær hi wæron. oððe hwær is nu se foremæra ⁊ se aræda Romwara heretoga. se wæs haten Brutus. oþre naman Cassius. oððe se wisa ⁊ fæstræda Cato. se wæs eac Romana heretoga. se wæs openlice uþwita. Hu ne wæron þas gefyrn forþgewitene. ⁊ nan mon nat hwær hi nu sint. Hwæt is heora nu to lafe. butan se lytla hlisa ⁊ se nama mid feaum stafum awriten. ⁊ ꝥ git wyrse is. ꝥ we witon manige foremære ⁊ gemyndwyrþe weras forþgewitene þe swiþe feawa

because he cannot even spread it over the narrow earth alone. O, *ye* proud, why are ye desirous to sustain with your necks this fatal yoke? or why are ye in such vain labour because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and flourish in all riches and in all honours; death nevertheless cares not for *things* of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor. What are now the bones of the celebrated and the wise goldsmith Weland? I have therefore said, the wise; because to the skilful his skill can never be lost, nor indeed can any man more easily take it from him than he can move the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotick consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they now are. What of them is now remaining, except the small fame, and the name written with a few letters? And it is yet worse, that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead entirely for-

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manna a ongit. Ac manige licggaþ deade mid ealle forgitene. ꝥ se hlisa hie furðum cuþe ne gedeþ. Ðeah ge nu ƿenen ⁊ ƿilnian ꝥ ge lange libban scylan her on ƿorulde. hƿæt bið eoƿ þonne ðy bet. hu ne cymð se deað. ðeah [ðe] he late cume. ⁊ adeð eoƿ of þisse ƿorulde. ⁊ hƿæt forstent eoƿ þonne se gilp. huru þam þe se æfterra deaþ gegripþ ⁊ on ecnesse gehæft :·

CAPUT XX.

ÐA[m] se Ƿisdom þa þis leoþ asungen hæfde. þa ongan he spellien ⁊ þus cƿæþ. Ne ƿen þu no ꝥ ic to anƿillice ƿinne ƿiþ þa ƿyrd. forþam ic hit no selfe nauht ne ondræde. forþæm hit oft gebyraþ ꝥ seo lease ƿyrd nauþer ne mæg þam men don ne fultum. ne eac nænne dem. forþam heo nis nanes lofes ƿyrþe. forþam heo hire self gecyþ ꝥ heo nanƿuht ne biþ. Ac heo onƿrihð hire æƿelm. þonne heo geopenaþ hiore ðeaƿas. Ic ƿene þeah ꝥ þu ne forstande nu git hƿæt ic ðe to cƿæþe. forþam hit is ƿundorlic þæt ic secgan ƿille. ⁊ ic hit mæg uneaþe mid ƿordum gereccan. sƿa sƿa ic ƿolde. ꝥ is þæt ic ƿat ꝥ te seo ƿiþerƿearde ƿyrd byþ ælcum men nytƿyrþre þonne seo orsorge. forþam seo orsorge simle lihþ and licet. ꝥ mon scyle ƿenan ꝥ heo

[m] Boet. lib. ii. prosa 8.

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gotten, so that fame does not even make them known. Though ye now think and desire that ye may live long here in the world, what is to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you: at least those whom the second death seizes and for ever binds?

CHAPTER XX.

WHEN Wisdom had sung this lay, he began to speak, and thus said: Do not suppose that I too pertinaciously attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither cause to man benefit nor yet any harm. Therefore she is worthy of no praise, because she herself shows that she is nothing. But she reveals her fountain, when she shows her manners. I think, nevertheless, that thou canst not yet understand what I shall say to thee; for what I shall say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, in order that men may think that she is the true happiness; but the adverse is the true happiness, though to any one it may not seem so, for she is constant and always

seo sio soþe gesælð. ac sio wiþerweardne is sio soþe gesælþ. þeah hwæm swa ne þince. forþam heo is fæsthræd ⁊ gehæt simle ꝥ te soþ biþ. Sio oþer is leas ⁊ beswicþ ealle hire geferan. forþæm hio hit gecyþ self mid hire hwurfulnesse þæt hio biþ swiþe wancol. Ac seo wiþerweardne gebet and gelæreð ælcne þara ðe hio hi togeþiet. Sio oþer gebint ælc þara moda þe hire [brycþ] mid þære hiwunga ðe hio licet ꝥ hio sie god. seo wiðerweardne þonne anbint ⁊ gefreoþ ælc þara þe hio togeþieð. mid þam ꝥ hio him geopenaþ hu tiedre þæs andweardan gesælþa sint. Ac seo orsorhnes gæþ scynmælum [swa þær winder yst.] Sio wiþerweardnes þonne biþ simle untælu. ⁊ wracu ascirreð mid þære styringe hire agenre frecennesse. Ac sio lease gesælþ hio tihþ on last neadinga þa þe hiere togeþeodaþ from þæm soþum gesælþum mid hiere olecunge. Seo wiþerweardnes þonne full oft ealle þa þe hiere underþeodde bioþ. neadinga getihþ to þam soþum gesælþum. swa swa mid angle fisc gefangen biþ. Ðincþ þe nu ꝥ lytel gestreon ⁊ lytel eaca þinra gesælþa. þætte þeos reþe and þeos egeslice wiþerweardnes þe bringþ. ꝥ is þæt heo swiþe hraþe þa Mod þe geopenaþ ðinra getreowra freonda. and eac þinra feonda. þæt þu hie miht swiþe swutele tocnawan. Ac þas leasan gesælþa þonne hi þe from gewitaþ. ðonne nimað hi heora men mid him. ⁊ lætaþ þine feawan getreowan mid þe. Hu woldest þu nu gebycgan. þa þu gesælgost wære ⁊ þe þuhte ꝥ seo wyrd swiþost on ðinne willan

promises what is true. The other is false and deceives all her followers, for she herself shows it by her mutability, that she is very unstable; but the adverse amends and instructs every one to whom she joins herself. The other binds every one of the minds which possess her, through the appearance which she feigns of being good; but the adverse unbinds and liberates every one of those whom she adheres to, inasmuch as she discovers to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; whilst adversity is always sober, and *is* saved from destruction by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery; but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught with a hook.— Does it then seem to thee little gain, and little accession to thy felicities, which this severe and this horrible adversity brings to thee; that is, that she very quickly lays open to thee the minds of thy true friends, and also of thy enemies, so that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful *friends* with thee. How wouldest thou now buy, *or*, when thou wast happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friends and thy

wolde. mid hu micelan feo woldest þu þa habban geboht þæt þu sputole mihtest tocnawan þine friend ⁊ þine fynd. Ic wat þeah þæt þu hit woldest habban mid miclan feo geboht þæt þu hi cuþest wel tosceadan. Ðeah þe nu þince þæt þu deorwyrþe feoh forloren habbe. þu hæfst þeah micle diorwyrþre mid geboht. þæt sint getreowe friend. þa þu miht nu tocnawan. ⁊ wast hwæt þu hiora hæfst. Hwæt þæt is þæt eallra deorweorþeste feoh :·

CAPUT XXI.

ÐA[a] se Wisdom þa þis spell asæd hæfde. þa ongan he giddigan ⁊ ðus singende cwæþ. An sceppend is buton ælcum tweon. ⁊ se is eac wealdend heofones ⁊ eorþan ⁊ ealra gesceafta gesewenlicra ⁊ eac ungesewenlicra. þæt is God ælmihtig. ðam þeowiaþ ealle þa þe þeowiaþ. ge þa þe cunnon. ge þa þe ne cunnon. ge þa þe hit witon þæt hie him þeowiaþ. ge þa þe hit nyton. Se ilca gesette unawendendlicne rido. ⁊ þeawas. ⁊ eac gecyndelice sibbe eallum his gesceaftum þa þa he wolde. ⁊ swa lange swa he wolde. þa nu sculon standan to worulde. Ðara unstillena gesceafta styring ne mæg no weorþan gestilled. ne eac onwend of ðam ryne ⁊ of þære endebyrdnesse þe him geset is. ac se anwealda hæfþ ealle his gesceafta swa

[a] Boet. lib. ii. metrum 8.

enemies? I know, however, that thou wouldest have bought it with much money, that thou mightest well know how to distinguish them. Though it therefore seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing said: There is one creator without all doubt, and he is also governour of heaven and earth, and of all creatures visible and also invisible. He is God almighty. Him serve all those *creatures* which serve, both those which have understanding and those which have not understanding; both those which know it that they serve him, and those which know it not. The same has appointed immutable laws and customs, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governour has so with his bridle caught hold of, and restrained, and admonished

mid his bridle befangene. ⁊ getogene. ⁊ gemanode swa ꝥ hi nauþer ne gestillan ne moton. ne eac swiþor styrian. þonne he him þæt gerum his ƿealdleðeres toforlæt. Swa hæfþ se ælmihtiga God geheaþorade ealle his gesceafta mid his anƿealde. þæt heora ælc ƿinð ƿiþ oþer. and þeah ƿræþeð oþer ꝥ hie ne moton toslupan. ac bið geƿerfde eft to þam ilcan ryne þe hie ær urnon. ⁊ swa ƿeorþaþ eft geedniƿade. swa hi hit fagiaþ ꝥ ða ƿiþerƿeardan gesceafta ægþer ge hie betƿux him ƿinnaþ. ge eac fæste sibbe betƿux him healdaþ. Swa nu fyr deþ ⁊ ƿæter. ⁊ sæ ⁊ eorþe. ⁊ manega oþra gesceafta. þe beoþ a swa ungeðƿæra betƿux him swa swa hi beoþ. ⁊ þeah he beoþ swa geþƿæra þætte no ꝥ an ꝥ hi magon geferan beon. ac þy furþor ꝥ heora furþum nan buton oþrum beon ne mæg. Ac a sceal þæt ƿiðerƿearde ꝥ oðer ƿiþerƿearde gemetgian. swa nu hæfð se ælmihtega God sƿiþe gesceadƿislice ⁊ sƿiðe limplice geset ꝥ geƿrixle eallum his gesceaftum. Swa nu lencten ⁊ hærfest. on lencten hit greƿð. and on hærfest hit fealƿaþ. ⁊ eft sumer ⁊ ƿinter. on sumera hit biþ ƿearm. and on ƿintra ceald. Swa eac sio sunne bringþ leohte dagas. ⁊ se mona liht on niht. þurh þæs ilcan Godes miht. Se ilca forƿyrnþ þære sæ ꝥ heo ne mot þone þeorscƿold oferstæppan þære eorþan. Ac he hæfþ heora mearce swa gesette. ꝥ hie ne mot heore mearce gebrædan ofer þa stillan eorþan. Mid þam ilcan gerece is gereaht sƿiþe anlic geƿrixle þæs flodes ⁊ þæs ebban. þa gesetenes þa he læt standan þa

all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the almighty God controlled all his creatures by his power, that each of them strives with another and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other and also hold firm agreement with each other. Thus fire does, and water; and sea and earth; and many other creatures; which will ever be as discordant between themselves as they are, and yet they are so accordant that not only they may be companions, but also that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has the almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it grows, and in harvest it ripens. And again, summer and winter. In summer it is warm, and in winter cold. So also the sun brings light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth; but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This constitution, then, he suffers to stand as long as he wills. But whenever he shall let go the rein of the

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hƿile þe he ƿile. Ac þonne ær þe he ꝥ geƿealdleþer forlæt · þara bridla. þe he þa gesceafta nu mid gebridlode hæfþ. ꝥ seo ƿiþerƿeardnes. þe ƿe ær ymbe spræcon. gif he ða læt toslupan. þonne forlætaþ hi þa sibbe þe hi nu healdaþ. ⁊ ƿinþ heora ælc on oþer æfter his agenum ƿillan. ⁊ forlætaþ heora geferrædenne. ⁊ fordoð ealne þysne middaneard. ⁊ ƿeorþaþ him selfe to nauhte. Se ilca God gefegþ mid freondrædenne folc togædere. ⁊ sinhiwscipas gesamnaþ mid clænlicre lufe. He gegæderaþ frind ⁊ geferan ꝥ hie getreoplice heora sibbe ⁊ heora freondrædenne healdaþ. Eala ꝥ te ðis moncyn ƿære gesælig. gif heora Mod ƿære sƿa riht. ⁊ sƿa gestatelod. ⁊ sƿa geendebyrd. sƿa sƿa þa oþre gesceafta sindon :·
Her endaþ nu seo æftre frofer boc Boetiuses. ⁊ onginþ seo þridde. Se Boetius ƿæs oþre naman gehaten Seuerinus. se ƿæs heretoga Romana :·

CAPUT XXII.

§. I.

ÐA[a] se ƿisdom ða þis leoþ asungen hæfde. ða hæfde he me gebunden mid þære ƿynnsumnesse his sanges. ꝥ ic his ƿæs sƿiþe ƿafiende ⁊ sƿiþe lustbære hine to gehyranne mid inneƿeardum Mode. ⁊ þa fulraþe þæs ic clipode to him ⁊ ðus cƿæþ.

[a] Boet. lib iii. prosa 1.

bridles wherewith he has now bridled the creatures (that contrariety which we before mentioned) if he shall suffer these to be relaxed, then will they forsake the agreement which they now keep, and strive each of them with other after its own will, and forsake their companionship, and destroy all this middle-earth, and turn themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, so that they faithfully their agreement and their friendship hold. O, how happy would this mankind be, if their minds were so right, and so established, and so ordered as the other creatures are!—Here ends the second consolation-book of Boethius, and begins the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§. I.

WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind; and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with

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Eala Wisdom. þu þe eart sio hehste frofer eallra werigra moda. hu þu me hæfst afrefrodne ægþer ge mid þinre smealican spræce. ge mid [þære] wynsumnesse þines sanges. to þam þu me hæfst nu generetne ⁊ ofercumenne mid þinre gesceadwisnesse. ꝥ me nu þyncþ þætte no ꝥ an þæt ic ðas unwyrd aræfnan mæg. þe me on becumen is. Ac þeah me get mare frecenness on becume. ne cwiþe [ic] næfre ma ꝥ hit buton gewyrhtum sie. forþam ic wat ꝥ ic maran ⁊ hefigran wyrþe wære. Ac ic wolde ymbe þone læcedom · þara ðinra lara hwene mare gehyran. þeah ðu nu hwene ær sædest ꝥ þu wendest ꝥ hi woldon me swiþe bitere þincan. ne ondræde ic hi me nauht nu. Ac ic heora eom swiþe gifre ægþer ge to geherenne ge eac to gehealdanne. ⁊ ðe swiþe georne bidde ꝥ þu hi me gelæste. swa swa þu me nu lytle ær gehete. Ða cwæð se Wisdom. Ic ongeat sona þa ðu swa wel geswugodest. and swa lustlice geherdest mine lare. ꝥ þu woldest mid inneweardan Mode hi ongiton. ⁊ smeagean. forþam ic geanbidode swiþe wel oþ ic wiste hwæt þu woldest. ⁊ hu þu hit understandan woldest. ⁊ eac þy furþor ic tiolode swiþe geornfullice. ꝥ ðu hit forstandan mihtest. Ac ic' þe wille nu secgan hwelc se læcecræft is minre lare ðe ðu me nu bitst. He is swiðe biter on muþe ⁊ he þe tirþ on ða þrotan þonne ðu his ærest fandast. Ac he werodaþ syðþan he innaþ. ⁊ biþ swiþe liþe on ðam innoþe. ⁊ swiþe swete to bealcetenne :·

thy profound argument and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that I not only am able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without desert; for I know that I were deserving of more and heavier. But I am desirous to hear something more of the medicine of these thy instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear and also to observe; and very earnestly entreat thee that thou wouldest give them to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly hear my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it, and moreover I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine, which thou askest of me, is. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it; but it grows sweet after it enters in, and is very mild and very pleasant to the stomach.

§. II. Ac[p] ðær ðu ongeate hwider ic þe nu teohhie to lædenne. ic wat þæt þu woldest swiþe georne ðider fundian. & swiþe swiþlice beon onæled mid ðære gitsunge. forþam ic gehende þæt þu ær sædest þæt þu swiþe geornfull wære hit to gehyranne. Ða cwæþ þæt Mod. Hwider wilt þu me nu swiþost lædan. Ða andwyrde seo Gesceadwisnes and cwæþ. To þæm soþum gesælþum ic tiohhie þæt ic þe læde. þe þin Mod oft ymbe wæsseþ & eaþmeþ. & ðu ne mihtest gyt fulrihtne weg aredian to ðam soþum gesælþum. forþam þin Mod wæs abisgod mid þære ansine ðissa leasena gesælða. Ða cwæþ þæt Mod. Ic ðe healsige þæt þu me oþewe buton ælcum tweon hwæt sio soþe gesælþ sie. Ða cwæþ sio Gesceadwisnes. Ic wille for-lustlice for þinum lufum. Ac ic sceal be sumere bisene sume anlicnesse þære wisan þe getæcan. oþ þe þæt þing cuþre sie. to þam þæt þu þa bisne sweotole gesceawige. & þonne be þære anlicnesse þara soþena gesælþa þu mæge ongitan þa soþan gesælða. & forlætan þætte him wiþerweard biþ. þæt sint þa leasan gesælþa. and þonne mid ealles modes geornfullan ingeþance higie þæt þu mæge becuman to þam gesælþum þe ece þurhwuniaþ :-

[p] Boet. lib. iii. prosa 1.—Sed quod tu te audiendi cupidum dicis, &c.

§. II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I design that I should lead thee to the true goods, about which thy mind often meditates and is greatly moved; and thou hast not yet been able to find the most right way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest shew me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, namely, the false goods; and then, with the diligent application of *thy* whole mind, endeavour that thou mayest arrive at those goods which for ever remain.

CAPUT XXIII.

ÐA[a] se Wisdom þa þis spell aræht hæfde. þa ongan he eft giddian. ⁊ þus cwæþ. Swa hwa swa wille sawan wæstmbære land. atio ærest of þa þornas. ⁊ þa fyrsas. ⁊ ꝥ fearn. ⁊ ealle þa weod þe he gerio ꝥ þam æcerum derigen. ꝥ se hwæte mæge ðy bet weaxan. Eac is ðeos bisen to geþencenne. ꝥ is ꝥ ælcum men þincð huniges bio bread þy weorodra. gif he hwene ær biteres onbiriᵹþ. and eft smylte weder biþ þy þancwyrþre. gif hit hwene ær biþ stearce stormas. ⁊ norðan windas. ⁊ micle renas ⁊ snawas. And þancwyrþre biþ eac þæs dæges leoht for þære egeslican þiostro þære nihte. þonne hit wære gif nan niht nære. Swá biþ eac micle þe winsumre sio soþe gesælð to habbenne æfter þam earmþum þisses andweardan lifes. And eac micle ðy eþ þu miht þa soþan gesælþa gecnawan and to hiora cyþþe becuman. gif ðu ærest awyrtwalast of ðinum Mode ða leasan gesælþa. ⁊ hi [ofatihst of] ðone grund. Siððan þu hi þonne gecnawan miht. þonne wat ic ꝥ ðu ne wilnast nanes oþres þinges ofer þa :·

[a] Boet. lib. iii. metrum 1.

CHAPTER XXIII.

WHEN Wisdom had ended this discourse, he began again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first take away the thorns, and the furze-bushes and the fern, and all the weeds which he observes to do harm to the field, in order that the wheat may the better grow. Also, this example is to be considered, namely, that to every man honey seems the sweeter, if he a little before tastes *any thing* bitter. And, again, calm weather is the more agreeable, if it a little before is violent storms, and north winds, and great rains and snows. And more grateful, also, is the light of day, for the horrible darkness of the night, than it would be if no night were. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

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CAPUT XXIV.

§. I.

ÐA[r] he þa þis leoð asungen hæfde. þa forlet he þone sang. ⁊ geswugode ane hwile. ⁊ ongann smealice þencan on his modes ingeþance. and ðus cwæþ. Ælc deaþlic man swencþ hine selfne mid mistlicum ⁊ manigfealdum ymbhogum. ⁊ þeah willniað ealle þurh mistlice paþas cuman to anum ende. ꝥ is ꝥ hi wilniaþ þurh ungelice earnunga cuman to anre eadignesse. ꝥ is þonne God. se is fruma ⁊ ende ælces godes. ⁊ he is sio hehste gesælþ. Ða cwæþ ꝥ Mod. Ðæt me ðyncþ sie ꝥ hehste god. þætte man ne ðurfe nanes oþres godes. ne eac ne recce ofer ꝥ. siððan he ꝥ hæbbe. ꝥ is hrof eallra oþerra goda. forþam hit eall oðru god utan befehþ. ⁊ eall on innan him hæfþ. Nære hit no ꝥ hehste god. gif him ænig butan wære. forþam hit hæfde ðonne to wilnianne sumes godes þe hit self næfde. Ða andswarode sio Gesceadwisnes ⁊ cwæþ. Ðæt is swiþe sweotol ꝥ þæt is sio hehste gesælð. forþam hit is ægþer ge hrof ge flor ealles godes. hwæt is ꝥ þonne buton seo seleste gesælð. þe þa oþra gesælþa ealle on innan him gegaderað. ⁊ hi utan ymbhæfþ. ⁊ on innan him gehelt. ⁊ him nanes ne bið wana. ne he

[r] Boet. lib. iii. prosa 2.

CHAPTER XXIV.

§. I.

WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply, in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end; that is, they desire, by different means, to arrive at one happiness; that is, then, God. He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should neither need, nor moreover be solicitous about any other good besides it; since he possesses that which is the roof of all other goods, inasmuch as it includes all other goods, and has all *of them* within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes and holds them within it; and to it there is a deficiency of none, neither has it need of any; but they come all from it, and

nanes neodðearfe næfþ. Ac hi cumaþ ealle of him. ⁊ eft ealle to him. swa swa ealle wæteru cumað of ðære sæ. ⁊ eft ealle cumað to ðære sæ. Nis nan to þæs lýtel æwelm. ꝥ he þa sæ ne gesece. and eft of þære sæ he gelent in on þa eorþan. ⁊ swa he biþ smugende geond þa eorðan. oð he eft cýmþ to ðam ilcan æwelme þe he ær ut fleow. ⁊ swa eft to ðære sæ :·

§. II. Ðis[*] is nu bisen þara soþena gesælða: þara wilniaþ ealle deaþlice men to begitanne. ðeah he ðurh mistlice wegas ðencan to cumanne. forþam æghwelc man hæfþ gecýndelic god on him selfum. forþam ælc Mod wilnaþ soþes godes to begitanne. Ac hit biþ amerred mid ðam lænum godum. forþam hit bið [ofdælre] þærto. forþam sume menn wenaþ ꝥ þæt sie seo seleste gesælþ. ꝥ mon sie swa welig ꝥ he nanes þinges maran ne þurfe. ⁊ wilniað hiora woruld æfter þæm. Sume men wenaþ ꝥ ꝥ sie þæt hehste god. ꝥ he sie his geferum his geferena weorþost. ⁊ eallon mægene ðæs tilaþ. Sume wenaþ ꝥ ꝥ hehste god sie on ðam hehstan anwealde. þa wilniað oðer twega. oððe him selfe ricsian. oððe hi to ðara ricena freondscipe geþeodan. Sume teohhiaþ ꝥ ꝥ betst sý þæt mon seo foremære. ⁊ widmære. ⁊ hæbbe godne hlisan. tiliað ðonne þæs ægþer ge on sibbe. ge on gewinne. Manege tellað ꝥ to mæstum gode ⁊ to mæstere gesælþe ꝥ mon sie simle bliðe

[*] Boet. lib. iii. prosa 2.—Est enim mentibus hominum, &c.

again all to it, as all waters come from the sea, and again all come to the sea? There is none in the little fountain, which does not seek the sea, and again, from the sea, it returns into the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§. II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at *them*. For every man has natural good in himself, because every mind desires to obtain the true good; but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness, that a man be so rich that he have need of nothing more; and *they* choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows; and *they* with all diligence seek this. Some think that the supreme good is in the highest power. These strive either themselves to rule, or else to associate themselves to the friendship of rulers. Some persuade themselves that it is best, that a man be illustrious and celebrated, and have good fame; *they* therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and follow all his lusts.

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on ðisse andƿeardan life. ⁊ fulga eallum his lustum. Sume ðonne ða ðe þas ƿelan ƿilniað. hi his ƿilniað forþam ðæt hi ƿoldon ðy maran anƿeald habban. ꝥ he mihton þy orsorglicor þissa ƿoruld lusta brucan. ⁊ eac þas ƿelan. Manega sint þara þe for ðy ƿilniaþ anƿealdes. ðe hie ƿoldon ormæte feoh gegaderian. oððe eft þone hlisan heora naman hi ƿilniað þæt hi gebrædan :·

§. III. On[1] sƿelcum. ⁊ on· oþrum sƿelcum lænum. and hreosendum ƿeorþscipum ælces mennisces modes ingeþanc biþ gesƿenced mid þære geornfulnesse and mid þære tiolunga. ƿenþ þonne ꝥ hit hæbbe sum healic god gestryned. ðonne hit hæfþ geƿunnen þæs folces olecunga. Ond me þincð ꝥ hit hæbbe geboht sume sƿiþe leaslice mærþe. Sume tiliað mid micelre geornfulnesse ƿifa. forþam ꝥ hi þurh ꝥ mæge mæst bearna begitan. ⁊ eac ƿynsumlice libban. Ða getreoƿan freond. þonne ic secge seo þæt deorƿeorðeste ðyng eallra þissa ƿoruld gesælþa. þa ne sint furþon to ƿoruld godum to tellanne. ac to godcundum. forþam seo lease ƿyrd hi na forþ ne bringþ. Ac se God þe hi gecyndelice gesceop to gemagum. forþam ðe ælces oþres þinges on þisse ƿorulde mon ƿilnað. oððe forþam þe he mæg ðurh ꝥ to anƿealde cuman. oððe to sumum ƿoruld luste. buton ðæs getreoƿan freondes. þone mon lufaþ hƿilum for lufum ⁊ for treoƿum.

[1] Boet. lib. iii. prosa 2.—In his igitur, ceterisque talibus, &c.

Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are, of those who desire power, because they would gather overmuch money: or again, they are desirous to spread the celebrity of their name.

§. III. On account of such, and other like frail and perishing advantages, the thought of every human mind is troubled with anxiety and with care. *It* then imagines that it has obtained some exalted good, when it has won the flattery of the people; and to me it seems that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing, of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine; for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world, man is desirous, either that he may through it obtain power, or else some worldly lust; except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and cements friends together with inseparable love. But, with these worldly goods, and with this

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ðeah he him nanra oþerra leana ne ƿene. ꝥ gecynd gefehþ ⁊ gelimþ ða friend togædere mid untodæledlicre lufe. Ac mid ðissum ƿoruld gesælþum ⁊ mid ðis andƿeardan ƿelan mon ƿyrcþ oftór feond ðonne freond. Be þisan ⁊ be manegum þyllecum mæg beon eallum monnum cuþ. ꝥ te ealle þa lichamlican god bið forcuþran ðonne ðære saƿle cræftas. Hƿæt ƿe ƿenað ꝥ mon beo þy strængra þe he bið micel on his lichoman. seo fægerness þonne ⁊ seo hƿætness þæs lichoman geblissaþ þone mon. ⁊ aret. ⁊ sio hælu hine gedeþ lustbærne :· On eallum þisum lichamlicum gesælignessum men secaþ anfealde eadignesse þæs þe him ðincþ. forþam þe æghƿelc man sƿa hƿæt sƿa he ofer ealle oþre þing sƿiþost lufaþ. ꝥ he teohhaþ ꝥ him sie betst ⁊ ꝥ biþ his hehste god. þonne he ꝥ þonne begiten hæfþ. þonne tihhaþ he ꝥ he mæge beon sƿiðe gesælig. Ne onsace ic nauht ꝥ þa gesælþa ⁊ þeo eadignes sie þæt hehste god þises andƿeardan lifes. forþam ðe æghƿilc mann tehhaþ ꝥ ꝥ ðing betst sie ꝥ he sƿiþost ofer oþru þing lufaþ. ⁊ þonne he tiohhaþ ꝥ he sie sƿiþe gesælig. gif he ꝥ begitan mæge. ꝥ he þonne sƿiþost ƿillnað :· Hu ne is þe nu genog openlice geeoƿad þara leasena gesælþa anlicnes. ꝥ is þonne æhta. ⁊ ƿeorðscipe. ⁊ anƿeald. and gelp. ⁊ ƿoruldlust. Be þam ƿoruldluste Epicurus se uþƿita sæde. þa he ymbe ealle þas oðra gesælþa smeade. þe ƿe ær nemdon. þa sæde he ꝥ se lust ƿære ꝥ hehste god. forþam ealle þa oþru god. þe ƿe ær nemdon. oleccaþ þam Mode ⁊ hit ret. se lust ðonne ana olecþ þam lichoman anum sƿiþost :·

present wealth, men make oftener enemies than friends. From these, and from many such *proofs*, it may be evident to all men, that all the bodily goods are inferiour to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the strength of the body, rejoices and invigorates the man, and health makes him cheerful. In all these bodily felicities, men seek one single happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that, he persuades himself, is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things, and therefore he deems himself very happy if he can obtain what he then most desires. Is not now clearly enough shewn to thee, the form of the false goods; namely, riches, and dignity, and power, and glory, and pleasure?—Concerning pleasure, Epicurus the philosopher said, when he enquired concerning all those other goods, which we before mentioned; then said he, that pleasure was the highest good, because all the other goods which we before mentioned, gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

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§. IV. Ac[u] ƿe ƿillað nu get sprecan ymbe manna gecynd ⁊ ymbe heora tilunga. þa nu þeah heora Mod ⁊ heora gecynd sie adimmad. ⁊ hi sien on ꝥ ofdæle afigen to yfele ⁊ þider healde. þeah hi ƿilniað. þæs þe hi cunnon ⁊ magon. þæs hehstan godes. Sƿa sƿa oferdruncen man ƿat ꝥ he sceolde to his huse and to his ræste. ⁊ ne mæg þeah ðider aredian. sƿa biþ eac þam Mode ðonne hit bið ahefigad mid ðæm ymbhogum ðisse ƿorulde. hit biþ mid ðam hƿilum oferdrenced ⁊ gedƿelod. to ꝥam ꝥ hit ne mæg fullryht aredian to gode. Ne þyncþ þeah þam monnum ꝥ hi auht mearrigen þe þæs ƿilniaþ to begitanne ꝥ hi maran ne þurfon tilian. Ac ƿenaþ ꝥ hi mægen eall þas god gegaderian togædere. þætte nan buton þære gesomnunga ne sie. nyton þonne nan [oþer] god ðonne eallra ðara deorƿyrðestena ðinga gegaderunga to heora anƿealde. ꝥ he nanes ðinges buton þæm ne þurfe. Ac ꝥ nis nan man ꝥ te sumes eacan ne þurfe buton Gode anum. He hæfþ on his agenum genoh. ne ðearf he nanes þinges buton þæs þe he on him selfum hæfð. Ƿenst þu nu ꝥ þa dysiende ƿenað ꝥ te ꝥ ðing sie ælces ƿeorþscipes betst ƿyrþe þæt te hi medemæste ongiton magon. nese nese. ic ƿat ꝥ hit nis no to forseonne. Hu mæg ꝥ yfel beon ꝥ te ælces monnes ingeþanc ƿenþ ꝥ te god sie. ⁊ æfter higaþ. ⁊ ƿilnaþ to begitanne. nese nis hit na yfel. ꝥ is ꝥ hehste god. Hƿi nis nu anƿeald to tellanne to sumum ðara

[u] Boet. lib. iii. prosa 2.—Sed ad hominum studia revertor, &c.

§. IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now obscured, and they are, by that descent, fallen to evil and inclined thither, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should *go* to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good. Nor yet does it appear to those men, that they aught mistake, who are desirous to obtain this, *namely*, that they need labour after nothing more. But *they* think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good, than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of any thing but that which he has in himself. Dost thou think, however, that they erroneously imagine that thing to be best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to procure? No, it is not evil; it is the

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hehstena goda ðisses andƿeardan lifes. Hƿæþer þæt nu sie to talianne ƿaclic ⁊ unnyt ꝥ te nytƿyrþost is eallra ðissa ƿoruld þinga. ꝥ is anƿeald. hƿæþer nu god hlisa ⁊ foremærnes sie for nauht to tellenne. nese nese. Nis hit nan cyn. ꝥ mon ꝥ for nauht telle. forþam þe ælc mon ƿenþ ꝥ ꝥ betst sie ꝥ he sƿiþost lufaþ. Hu ne ƿiton ƿe ꝥ nan nearepnes. ne nan earfoþu. ne nan unrotnes. ne nan sar. ne nan hefignes. nis nan gesælð. Hƿæt ðurfon ƿe nu ma ymbe ða gesælða sprecan. Hu ne ƿat ælc man hƿæt þa beoþ. ⁊ eac ƿat ꝥ þa beoð ꝥ hehste god. ⁊ ðeah secþ fulneah ælc mon on sƿiþe lytlum ðingum ða selestan gesælþa. forþam he ƿenþ ꝥ he hie þonne ealle hæbbe. gif he hæfð ꝥ ꝥ he ðonne sƿiþost ƿilnaþ to begitanne. Ðæt is þonne ꝥ hi sƿiðost ƿilniaþ to begitanne. ƿela. ⁊ ƿeorþscipe. ⁊ rice. ⁊ þisse ƿorulde ƿuldor. ⁊ gilp. ⁊ ƿoruld lust. Ðisses ealles hi ƿilniaþ. forþam ðe hi ƿenaþ ꝥ hie þurh þa þing scylon begitan ꝥ him ne sie nanes ƿillan ƿana. naþer ne ƿeorþscipes. ne anƿealdes. ne foremærnesse. ne blisse. þæs ealles hi ƿilniaþ. ⁊ ƿel doþ ꝥ hi þæs ƿilniað. ðeah hi mistlice his ƿilnigen. Be ðam ðingum mon mæg sƿeotole ongitan ꝥ ælc mon ðæs ƿilnaþ ꝥ he mæge ꝥ hehste god begitan ðær hi hit gecnaƿan mihtan. oððe on riht secan cuðon. Ac hi hit ne secað on ðone rihtestan ƿeg. hit nis on ðisse ƿorulde :·

highest good. Why is not power to be esteemed one of the highest goods of this present life? Is that to be esteemed vain and useless, which, of all these worldly things, is most useful, namely, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do not we know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more need we then say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very small things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly desires to obtain. This is then what they chiefly desire to obtain; wealth, and dignity, and authority, and this world's glory and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of any thing wished; either of dignity, or of power, or of renown, or of pleasure. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, *namely*, that he may obtain the highest good, if they were able to discover it, or knew how to seek *it* rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.

ÐA[1] se Wisdom þa ðis spell aræd hæfde. þa ongan he eft singan ⁊ ðus cwæþ. Ic wille nu mid giddum gecyþan hu wundorlice Drihten welt eallra gesceafta mid ðam bridlum his anwealdes. ⁊ mid hwilcere endebyrdnesse he gestaþolaþ ⁊ gemetgað ealle gesceafta. ⁊ hu he hi hæfð geheaþorade ⁊ gehæfte mid his unanbindendlicum racentum. ꝥ ælc gesceaft biþ heald on locen wiþ hire gecynde. þære gecynde ðe heo to gesceapen wæs. buton monnum. ⁊ sumum englum. ða weorþaþ hwilum of hiora gecynde. Hwæt seo leo. ðeah hio wel tam se. ⁊ fæste racentan hæbbe. ⁊ hire magister swiðe lufige. and eac ondræde. gif hit æfre gebyreþ ꝥ heo blodes onbirigð. heo forgit sona hire niwan taman. ⁊ gemonð þæs wildan gewunan hire eldrana. onginð þonne ryn ⁊ hire racentan brecan. ⁊ abit ærest hire ladteow. and siððan æghwæt ðæs þe heo gefon mæg. ge monna. ge neata. Swa doþ eac wudu fuglas. ðeah hi beon wel atemede. gif hi on ðam wuda weorþaþ. hi forseoð heora lareowas ⁊ wuniaþ on heora gecynde. þeah heora lareowas him ðonne bioðan þa ilcan mettas ðe hi ær tame mid gewenedon. þonne ne reccaþ hi þara metta. gif hi þæs wuda benugon.

[1] Boet. lib. iii. metrum 2.

CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare, how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has controlled and bound *them* with his indissoluble chains, so that every creature is kept in certain limits with its kind (the kind that it was fashioned to) except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame and have fast chains, and greatly love and also fear her master; if it ever happen that she tastes of blood, she immediately forgets her new tameness, and remembers the wild manner of life of her parents. *She* then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed; if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meats which they before grew tame with, they then care not for those meats, so as they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice

Ac þincþ him sƿiþsumre ꝥ heom se ƿudu ...
hi gehlipan oferra fugela sanne. ...
treoƿum ðe him gecynde biþ up ...
þeah ðu teo hƿelcne boh of ...
sƿilce þu began mæge. sƿa þu ...
springþ he up. ⁊ ƿrigað ƿiþ his gecynde
eac seo sunne. þeah heo ofer midne ...
lute to þære eorþan. eft heo secþ ...
sƿiþþ on þa deglan ƿegas ƿiþ hire up...
urnan ⁊ urnan. oððe hio cymþ sƿa up sƿa ...
gecynde biþ. Sƿa deþ ælc gesceaft. sƿiþ...
cynde. ⁊ gefægen biþ gif hit æfre to ...
Nis nan gesceaft gesceapen þara þe ne ...
hider cuman mæge þonan þe hit ær com. ...
⁊ to orsorgnesse. Seo ræst is mid God...
lich. Ac ælc gesceaft hƿearfað on hire
sƿa hƿeol. ⁊ to þam heo sƿa hƿearfaþ ꝥ he
eft cume þær heo ær ƿæs. ⁊ beo ꝥ ilce ꝥ heo ær ƿa...
þe heo utan behƿerfed sie. ꝥ ꝥ hio ær ƿa...
heo ær dyde.

CAPUT XXVI.

§. I.

ÐA[1] se Ƿisdom þe ðis leo...
hæfde. Ða ongan he eft ...
þus cƿæþ. Eala hƿæt ge eor...
þeah ge eoƿ selfe nu d...
gelice for eoƿre dysige. hƿæt ge þeah ...

[1] Boet. lib. iii. prosa 3.

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of other fowls. So is it also with the trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up and moves towards its kind. So does also the sun. Though she after mid-day sink and verge to the earth, she again seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So does every creature. *It* tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed, which desires not that it may come thither, whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel; and so it thus turns, that it may again come where it before was, and be the same that it before was, as often as it is turned round—*may be* what it before was, and may do what it before did.

CHAPTER XXVI.

§. I.

WHEN Wisdom had sung this lay, he began again to speak, and thus said: O, ye earthly-minded men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is, God. Ye perceive the true beginning, and

hƿego ongitan sƿelce eoƿ mæte be eoƿrum frumsceafte. ꝥ is God. þone soþan fruman and þone soþan ende ælcre gesælþæ ge ongitaþ ðeah ge hine fullice ne gecnaƿan. ⁊ sƿa þeah sio gecynd eoƿ tihð to þam angite. ac eoƿ tihþ sƿiþe manigfeald gedƿola of þam andgite. Geþencað nu hƿæþer men mægen cuman to þam soþum gesælþum ðurh þa andƿeardan gesælþa. forþam ðe fullneah ealle men cƿeþaþ ꝥ se seo se gesælgosta. se þe þas eorþlican geselþa ealle hæfþ. hƿeþer nu micel feoh. oððe ƿeorþscipe. oððe eall þes andƿearda ƿela. mæge ænigne mon don sƿa gesælne ꝥ he nanes þinges maran ne þurfe. nese nese. ic ƿat ꝥ ꝥ hi ne magon. Hƿi nis hit þonne on þy sƿiþe sƿeotol ꝥ ðas andƿeardan god ne sint na þa soþan god. forþam ðe hi ne magon sellan ꝥ hi gehataþ. Ac licettaþ ꝥ hi gelæstan ne magon. þonne hi gehataþ þam þe hi lufian ƿillaþ þa soþan gesælþa. ⁊ aleogaþ him þeah ma þonne hi him gelæstan. forþam þe hi heora nabbaþ ma þonne hi heora habban. Geþenc ðu nu be ðe selfum. la Boetius. hƿæðer ðu æfre auht unrot ƿære ða þa þu gesælgost ƿære. oððe hƿæðer ðe æfre æniges ƿillan ƿana ƿære ða ðu mæstne ƿelan hæfdest. oððe hƿæþer ðin ƿoruld þa eall ƿære æfter ðinum ƿillan. Ða andsƿarode Boetius and cƿæð. Nese la nese. Næs ic næfre git nane hƿile sƿa emnes modes. þæs þe ic gemunan mæge. þæt ic eallunga ƿære orsorg. ꝥ ic sƿa orsorg ƿære ꝥ ic nane gedrefednesse næfde. ne me næfre git ne licode eall ꝥ ic ƿisse.

the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold errour draws you from that knowledge. Consider, now, whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they are not able. Why, is it not then from this very clear, that these present goods are not the true goods, inasmuch as they cannot give what they promise? but *they* pretend what they are not able to fulfil, when they promise those who are willing to love them, the true felicities, and nevertheless tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou ever wert aught uneasy, when thou wast most prosperous? or whether there ever were to thee a want of any thing desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care; that I was so without care that I had no disquiet; nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it.

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ne me næfre næs ealles swa ic wolde. þeah ic his miþe. Ða andswarode se Wisdom ⁊ cwæþ. Hwi nære þu þonne genog earm. ⁊ genog unhiþy. þeah þe þuhte þ ðu welig wære. ðonne þu oþer twega. oððe hæfdest þ þu noldest. oððe næfdest þ þu woldest. Ða andswarode Boetius ⁊ cwæþ. Eall me wæs swa swa þu sædest. Ða cwæþ se Wisdom. Hu ne biþ ælc mon genog earm þæs ðe he næfþ. ðonne hit hine lyst habban. Ðæt is soþ. cwæþ Boetius. Ða cwæþ se Wisdom. Gif he þonne earm bið. ne he þonne ne bið eadig. for þy he wilnað þ he habbe þ he næfð. þy he wolde genog habban. Ða cwæð Boetius. Ðæt is eall soþ þ þu segst. Ða cwæð se Wisdom. Hu ne hæfdest þu ðonne ða earmþe. þa þa þu welegost wære. Ða andswarode ic and cwæþ. Ic wat þ þu soþ segst. þ ic hi hæfde. Ða cwæþ se Wisdom. Hu ne þincþ me þonne nu þ ealle þa welan þisses middaneardes ne magon gedon ænne mon weligne. swa weligne þ he genog habbe and no maran ne þurfe. ⁊ swa þeah hi hit gehataþ ælcum þara þe hi hæfð. Ða cwæð ic. Nis nan ðing soþre þonne þ þu segst :·

§. II. Ða* cwæþ se Wisdom. Ac hwi ne eart þu ðonne his geþafa. Hu ne miht ðu geseon ælce dæg þ ða strengran nimaþ þa welan of þam unstrengrum. Hwi biþ elles ælce dæg swelc seofung. ⁊ swelce geflitu. ⁊ gemot. ⁊ domas. buton þ

* Boet. lib. iii. prosa 3.—Atqui hoc quoque maximè considerandum, &c.

Then answered Wisdom, and said: Wast thou not, then, poor enough and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But, if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty, when thou wast richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Is it not then evident to me, that all the riches of this middle-earth are not able to make one man wealthy; so wealthy, that he may have enough, and may not need more? and nevertheless they promise it to every one who possesses them. Then said I: Nothing is more true than what thou sayest.

§. II. Then said Wisdom: But why, then, art thou not convinced of it? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contests, and councils, and judgments; except that every one demands the spoil which is taken from him, or, again, covets *that* of another?

ælc bit ðæs wearlaces ðe him on genumen biþ. oððe eft oþres gitsaþ. Ða andswarode ic. ⁊ cwæþ. Genoh ryhte þu swýrast. swa hit is swa þu segst. Ða cwæþ he. For þisum þingum beþearf ælc mon fultumes to eacan him selfum ꝥ he mæge gehealdan his welan. Ða cwæþ ic. Hwa oðsæcð þæs. Ða cwæþ he. Gif he nauht næfde þæs þe he ondrede ꝥ he forleosan þorfte. þonne ne ðorfte he na maran fultumes þonne his selfes. Ða cwæþ ic. Soþ þu segst. Ða onsac se Wisdom sarlice. ⁊ cwæþ. Eala ꝥ me þincþ wiþerweard þing ælces monnes gewunan ⁊ ælces monnes willan ꝥ ic nu secgan wille. ꝥ is. þætte þonan ðe hi teohhiaþ ꝥ hi scýlan eadigran weorþan. ꝥ hi weorþaþ ðonan earmran ⁊ eargran. forðam gif hi lýtles hwæt habbaþ. þonne beþurfon hi ꝥ hi oleccan þæm æfter friþe þe ænigre wuhte mare habbað. sam hi þýrfon. sam hi ne þurfon. hi willaþ þeah. Hwær is ðonne seo gemetgung. oððe hwa hæfþ hi. oððe hwonne cýmþ heo. ꝥ heo mæge adrifan þa eormþo fram þæm welegum eallunga. swa he mare hæfþ. swa he ma monna oleccan sceal. Hwæþer þa welgan nu næfre ne hingrige. ne ne þýrste. ne ne cale. ic wene þeah ꝥ þu wille nu cweþan ꝥ þa welgan habban mid hwam hi mægen þæt eall gebetan. Ac þeah þu nu swa cweþe. hit ne magon þa welan eallunga gebetan. þeah hi sume hwile mægen. forþam þe hi sculon ælce dæg eacan ꝥ mon ælce dæg wanaþ. forþam þe seo mennisce wædl. þe næfre gefýlled ne biþ. wilnaþ ælce dæg hwæt hweg þises woruld

Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts, every man has need of help, in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does the thing appear to me, which I will now mention; namely, that whence they persuade themselves they shall become more happy, they thence become poorer and weaker! For, if they have any little, then it is necessary for them to cringe for protection, to those who have any thing more. Whether they need, or whether they need not, they yet crave. Where then is moderation, or who has it, or when will it come? that it may entirely drive away miseries from the wealthy. The more he possesses, the more men he must cringe to. Do the rich never hunger, or thirst, or grow cold? But I suppose thou wilt say, that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether remedy it, though they somewhile may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires daily something of this world's wealth, either of

ƿelan. æʒhƿer ʒe ræʒles. ʒe metes.' ʒe drynces. ʒe maneʒra þinʒa to eacan þam. forþam nis nan mon swa ƿeliʒ. ꝥ he maran ne þyrfe. Ac seo ʒitsunʒ ne cann ʒemet. ne næfre ne biþ ʒehealden on þære niðþearfe. ac ƿilnaþ simle maran þonne he þurfe. Ic nat hƿi ʒe fultruƿiaþ þam hreosendan ƿelan. nu hi ne maʒon eoƿre ƿædle eoƿ fram adon. Ac ʒe ecaþ eoƿre ƿædle mid þam þe hi eoƿ to cumaþ :·

§. III. Ða[a] se Ƿisdom þa þis spell asæd hæfde. þa onʒan he eft ʒiddian. ⁊ þus sinʒende cƿæþ. Hƿelc fremu byþ þam ƿelʒan ʒitsere ꝥ he ʒeʒaderiʒe unʒerim þissa ƿelena ⁊ ælces ʒimcynnes ʒenoʒ beʒite. ⁊ þeah he eriʒe his land mid ðusend sula. ⁊ þeah eall þes middaneard sie his anƿealde underþeoded. ne læt he his nanƿuht of þis middanearde mid him mare þonne he brohte hider :·

CAPUT XXVII.

§. I.

TƿA[b] ðinʒ mæʒ se ƿeorþscipe ⁊ se anƿeald ʒedon. ʒif he becymþ to þam dysiʒan. he mæʒ hine ʒedon ƿeorþne. ⁊ andrysn eoþrum dysʒum. Ac þonecan þe he þone anƿeald forlæt. oððe se anƿeald hine. þonne ne biþ he nauþer þam dysegan ne

[a] Boet. lib. iii. metrum 3. [b] Boet. lib. iii. prosa 4.

clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these uncertain riches, when they are not able to remove from you your poverty, but ye increase your want whenever they come to you.

§. III. When Wisdom had made this speech, he began again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and procure abundance of every kind of jewel; and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§. I.

TWO things may dignity and power do, if it comes to the unwise. It may make him honourable, and respectable, to other unwise *persons*. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating and rooting out vices from the mind of great men,

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weorþ. ne andrysne. Hwæþer nu se anweald hæbbe þone þeaw ꝥ he astificige unþeawas. ⁊ awyrtwalige of ricra manna Mode. ⁊ plantige ðær cræftas on. Ic wat þeah ꝥ se eorþlica anweald næfre ne sæwþ þa cræftas. ac lisþ and gadraþ unþeawas. ⁊ ðonne hi gegadrad hæfþ. þonne eowaþ he hi nalles ne hilð. forþam þara ricra manna unþeawas manige men geseoþ. forþam þe hi manige cunnon. and manige him mid beoð. forþam we simle seofiaþ ymbe þone anweald. ⁊ hine eac forseoþ. ðonne we geseoð ꝥ he cymð to ðam wyrrestan. ⁊ to þam þe us unweorþoste bioþ. for þam þingum wæs gio ꝥ se wisa Catulus hine gebealg. ⁊ swa ungefræglice forcwæð Nonium ðone rican. forþam he hine gemette sittan on gerenedum scridwæne. micel sido mid Romwarum wæs ꝥ þær nane oþre on ne settan. buton þa weorþestan. Ða forseah se Catulus hine for þi he þær on sittan sceolde. forþam he hine wiste swiþe ungesceadwisne ⁊ swiþe ungemetfæstne. Ða ongan se Catulus him spigettan on. se Catulus wæs heretoga on Rome. swiþe gesceadwis man. ne forsawe he no þone oþerne swa swiþe. gif he nan rice ne nænne anweald næfde :·

§. II. Hweþer[c] þu nu mæge ongitan hu micelne unweorþscipe se anwald brengþ þam unmedeman. gif he hine underfehþ. forþam ælces monnes yfel biþ ðy openre. gif he anweald hæfþ. Ac gesege

[c] Boet. lib. iii. prosa 4.—Atqui minùs eorum patebit indignitas, &c.

and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when *it* has gathered them, then it nevertheless shows, *and* does not conceal them. For the vices of great men, many men see; because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it comes to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so beyond measure censured Nonius the rich, because he observed him to sit in an ornamented chair of state. (It was a great custom among the Romans, that no others should sit therein, except the most worthy.) Then Catulus despised him, because he should sit therein; for he knew him *to be* very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not enjoyed any rule, or any power.

§. II. Canst thou now understand how great dishonour power brings to the undeserving, when he receives it? for every man's evil is the more publick when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness, in authority, whilst

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me nu. ic ascige þe þu Boetius. hƿi þu sƿa manigfeald yfel hæfdest ⁊ sƿa micle uneþnesse on þam rice þa hƿile þe ðu hit hæfdest. oððe forhƿi þu hit eft þinum unƿillan forlete. Hu ne ƿast þu ꝥ hit næs for nanum oþrum þingum. buton forþam ðe ðu noldest on eallum ðingum beon geþƿære þæs unrihtƿisan cyninges ƿillan Deodrices. forþam þe þu hine ongeate on eallum þingum unƿeorþne þæs anƿealdes. sƿiþe sceamleasne ⁊ ungeþƿærne. buton ælcum godum þeaƿe. forþam ƿe ne magon nauht eaþe secgan ꝥ þa yfelan sien gode. þeah hi anƿeald habban. Ne ƿurde þu þeah na adrifen from Deodrice. ne he ðe na ne forsaƿe. gif ðe licode his dysig ⁊ his unrihtƿisnes sƿa ƿel sƿa his dysegum deorlingum dyde. Gif þu nu gesaƿe sumne sƿiþe ƿisne man. þe hæfde sƿiþe goda oferhyda. and ƿære þeah sƿiþe earm ⁊ sƿiþe ungesælig. hƿæþer ðu ƿoldest cƿeþan ꝥ he ƿære unƿyrþe anƿealdes ⁊ ƿeorþscipes. Ða andsƿarode Boetius ⁊ cƿæþ. Nese la nese. gif ic hine sƿelcne gemete. ne cƿæþe ic næfre ꝥ he sie unƿeorþe anƿealdes ⁊ ƿeorþscipes. Ac ælces me þincþ ꝥ he sie ƿyrþe þe on þisse ƿorulde is. Ða cƿæþ se Ƿisdom. Ælc cræft hæfþ his sundorgife. ⁊ þa gife ⁊ þone ƿeorþscipe þe he hæfþ. he forgifþ sƿiþe hraþe ælcum þara ðe hine lufað. sƿa sƿa Ƿisdom is se hehsta cræft. ⁊ se hæfþ on him feoƿer oþre cræftas. þara is an ƿærscipe. oþer metgung. þridde is ellen. feorþe rihtƿisnes. Se Ƿisdom gedeþ his lufiendas ƿise. ⁊ ƿære. ⁊ gemetfæste. ⁊ geþyldige. ⁊ rihtƿise. ⁊ ælces godes

thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know, that it was for no other reasons, but that thou wouldest not in all things be conformable to the will of the wicked king Theodoric; because thou didst find him in all respects unworthy of power, very shameless and unrelenting, *and* without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as *it* did his foolish favourites. But if thou shouldest see some truly wise man, who had very excellent dispositions, and was nevertheless very poor and very unhappy; wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O, no. If I found him such, I would never say that he were unworthy of power and dignity. On the contrary, I think that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence; and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and prudent, and moderate, and patient, and just; and it fills him who loves it with every good quality. This they who possess the power of this world

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þeawas he gefyllþ ðone ðe hine lufað. ꝥ ne magon don þa þe þone anweald habbaþ þisse worulde. ne magon hi nænne cræft forgifan þam þe hi lufiað of hiora welan. gif hi hine on heora gecynde nabbað. Be þam is swiþe sweotol ꝥ þa rican on ðam woruldwelan nabbaþ nænne sundor cræft. Ac him biþ se wela utane cumen. ⁊ he ne mæg utane nauht agnes habban. Geþenc nu hwæþer ænig mon beo aþy unweorþra þe hine manige men forsioþ. gif þonne ænig mon aþy unweorþra biþ. þonne biþ ælc dysi man þe unweorþra. þe he mare rice hæfþ. ælcum wisum men. Be þam is genog sweotol. ꝥ se anweald ⁊ se wela ne mæg his wealdend gedon no þy weorþron. Ac he hine gedeþ þy unweorþran þe he him tocymþ. gif he ær ne dohte. swa biþ eac se wela ⁊ se anweald þy wyrsa. gif se ne deah þe hine ah. ægþer hiora biþ ðy forcuþra gif hi hi gemetaþ :·

§. III. Ac[d] ic þe mæg eaþe gereccan be sumere bisne. ꝥ þu miht genog sweotole ongiton ꝥ þis andwearde lif is swiþe anlic sceade. ⁊ on þære sceade nan mon ne mæg begitan þa soþan gesælþa. Hu wenst þu nu. gif hwelc swiþe rice mon wyrþ adrifen of his earde. oþþe on his hlafordes ærende færþ. cymþ ðonne on ælþeodig folc. þær þær hine nan man ne can. ne he nænne mon. ne furþum ꝥ geðeode ne can. wenst ðu mæge his rice hine þær on lande wyrþne gedon. Ac ic wat

[d] Boet. lib. iii. prosa 4.—Atque ut agnoscas veram illam, &c.

cannot do. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very evident, that the rich in worldly wealth have no proper dignity; but the wealth is come to them from without, and they cannot from without have aught of *their* own. Consider now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear, that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable, when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he who possesses it be not virtuous. Each of them is the more worthless, when they meet with each other.

§. III. But I can easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true goods. How thinkest thou, then? If any very great man is driven from his country, or goes on his lord's errand, *and* so comes to a foreign people, where no man knows him, nor he any man, nor even knows the language; thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth and were its own, or, again,

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ꝥ he ne mæg. Gif þonne se weorþscipe þam welan gecynde wære. ⁊ his agen wære. oþþe eft se wela þæs welegan agen wære. þonne ne mihte he hine na forlætan. wære se man on swelcum lande swelce he wære þe he ahte. þonne wære his wela and his weorþscipe mid him. Ac forþam þe se wela ⁊ se anweald his agene ne beoþ. for þy hi hine forlætað. ⁊ forþy þe hi nan gecyndelic god on him selfum nabbaþ. for ðy hi losiaþ swa swa sceadu. oþþe smec. þeah se leasa wena and sio rædelse þara dysigena monna tiohhie ꝥ se anweald sie ꝥ hehste god. Ac hit biþ eall oþer. þonne þa rican beoþ oþer twega. oþþe on ælþeode. oððe on hiora agenre gecyþþe mid gesceadwisum monnum. þonne biþ ægþer ge þam wisan. ge þam ælþeodegan his wela for nauht. siððan hi ongitaþ ꝥ hi næron for nanum cræfte gecorene. buton for dyseges folces heringe. Ac þær hi ænige wuht agnes oððe gecyndelices godes an heora anwealde hæfdon. þonne hæfden hi ꝥ mid him. þeah he þæt rice forleten. ne forleton hi no ꝥ gecyndelice god. Ac simle him wolde ꝥ fylgean ⁊ hi simle weorþe gedon. wæron hi on swelcum lande swelce hi wæron :·

§. IV. Nu* þu miht ongitan ꝥ se wela ⁊ se anweald nænne mon ne magan on ellende weorþne gedon. ic [wat] þeah þu wene þæt hi on heora agenre cyþþe ealne weg mægen. Ac þeah þu his

* Boet. lib. iii. prosa 4.—Sed hoc apud exteras nationes, &c.

wealth were the rich *man's* own, then could it not forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like a shadow or smoke. Yet the false opinion and the imagination of unwise men, judges that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then, either to the wise or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the approbation of unwise people. But if, in their power, they had any thing of proper or natural good, then would they have that with them even if they should lose the power. They would not lose the natural good, but that would always follow them and always make them honourable, let them be in whatsoever land they might.

§. IV. Now thou mayest understand that wealth and power cannot make any man honourable in foreign *countries*. I wot, however, thou mayest think that they always can, in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the

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ƿene. ic ƿat ꝥ hi ne magon. Hit ƿæs geo geond ealle Romana mearce ꝥ heretogan. ⁊ domeras. ⁊ þa maþmhyrdas. ðe ꝥ feoh heoldon. þe mon ðam ferdmonnum on geare sellan sceolde. and ða ƿisestan ƿitan hæfdon mæstne ƿeorþscipe. Nu þonne oþer tƿega. oððe þara nan nis. oþþe hi nanne ƿeorþscipe nabbaþ. gif hira ænig is. Sƿa hit biþ be ælcum þara þinga þe agen god ⁊ gecyndelic nabbaþ on him selfum. oþre hƿile hit biþ to tælenne. oþre hƿile hit biþ to heriganne. Ac hƿæt þincþ þe þonne on þam ƿelan ⁊ on þæm anƿealde ƿynsumes oððe nytƿyrþes. nu hi nanes ðinges genog nabbaþ. ne hi nauht agnes godes nabbaþ. ne nauht þurhƿuniendes heora ƿealdendum sellan na magon :·

CAPUT XXVIII.

DA[s] se Ƿisdom þa þis spell asæd hæfde. þa ongan he eft giddigan ⁊ þus cƿæþ. Ðeah nu se unrihtƿisa cyning Neron hine gescyrpte mid eallum þam ƿlitegestum ƿædum. ⁊ mid ælces cynnes gimmum geglengde. hu ne ƿæs he þeah ælcum ƿitum laþ ⁊ unƿeorþ. ⁊ ælces unþeaƿes ⁊ firenlustes full. Hƿæt he þeah ƿeorþode his deorlingas mid miclum ƿelum. Ac hƿæt ƿæs him þy bet. Hƿelc gesceadƿis mon mihte cƿeþan þæt he aþy ƿeorþra ƿære þeah he hine ƿeorþode :·

[s] Boet. lib. iii. metrum 4.

territories of the Romans, that consuls, and judges, and the treasurers (who kept the money which they were every year to give to the soldiers,) and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any of them exists. So it is, with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have any thing of proper good, nor can give any thing durable to their possessors?

CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king, Nero, attired himself with all the most splendid clothes, and adorned *himself* with gems of every kind, was not he, nevertheless, to all wise men, odious and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches; but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

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CAPUT XXIX.

§. I.

ĐA[a] se Wisdom þa þis leoþ asungen hæfde. Ða ongan he eft spelligan ⁊ þus cwæþ. Hwæþer þu nu wene ꝥ þæs cyninges geferrædden. ⁊ se wela. ⁊ se anweald. þe he gifþ his deorlingum. mæge ænigne mon gedon weligne oððe wealdendne. Ða andsworede ic ⁊ cwæþ. forhwi ne magon hi :· Hwæt is on ðisse andweardan life wynsumre ⁊ betere ðonne þæs cyninges folgaþ. ⁊ his neawest. ⁊ siððan wela ⁊ anweald :· Ða andsworede se Wisdom and cwæð. Sege me nu. hwæþer þu æfre gehyrdest ꝥ he angum þara. þe ær us wære. eallunga þurhwunode. oððe wenst ðu hwæþer hine ænig þara ealne weg habban mæge þe hine nu hæfð. Hu ne wast ðu ꝥ te ealle bec sint fulle þara bisna þara monna þe ær us wæran. and ælc mon wat þara ðe nu leofaþ ꝥ manegum cyninge onhwearf se anweald ⁊ se wela. oð þæt he eft wearþ wædla. Eala ea is ꝥ þonne forweorþfullic wela þe nauþer ne mæg ne hine selfne gehealdan. ne his hlaford. to ðon ꝥ he ne þurfe maran fultumes. oððe hi beoþ begen forhealden. Hu ne is ꝥ þeah seo eowre hehste gesælþ þara cyninga anweald. ⁊ þeah gif þam cyninge æniges willan wana biþ. þonne

[a] Boet. lib. iii. prosa 5.

CHAPTER XXIX.

§. I.

WHEN Wisdom had sung this lay, he began again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me now, whether thou hast ever heard that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living; that from many a king power and wealth go away, until he at length becomes poor? Alas! is that, then, very excellent wealth, which neither is able to preserve itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king be a want of any thing desired, then that lessens his power and augments his misery. Therefore these your feli-

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lýtlaþ ꝥ his anwald. ⁊ ecþ his ermþa. for þý biþ simle ða. eorre gesælþa on sumum þingum ungesælþa. Hwæt þa cýningas. þeah hi manegra ðeoda wealdan. ne wealdaþ hi þeah eallra þara þe hi wealdan woldon. Ac beoþ forþam swiþe earme on heora Mode. forþý hi nabbaþ sume þara þe hi habban woldon. forþam ic wat ꝥ se cýning þe gitsere biþ. ꝥ he hæfþ maran ermþe þonne anwald. forþam cwæþ geo sum cýning þe unrihtlice feng to rice. Eala hwæt ꝥ bið gesælig mon ðe him ealneweg ne hangað nacod sweord ofer þam heafde be smalan þræde. swa swa me simle git dýde. Hu þincþ þe nu hu þe se wela ⁊ se anweald licige. nu hý næfre ne biþ butan ege. ⁊ earfoþum. ⁊ sorgum. Hwæt þu wast þæt ælc cýning wolde beon butan ðisum. ⁊ habban ðeah anweald gif he mihte. Ac ic wat ꝥ he ne mæg. Ðý ic wundrige. forhwi hi gilpan swelces anwealdes. Hweþer ðe nu ðince ꝥ se man micelne anweald hæbbe ⁊ sie swiþe gesælig. þe simle wilnað ðæs ðe he begitan ne mæg. oððe wenst ðu ꝥ se seo swiþe gesælig. þe simle mid micelum werede færþ. oððe eft se þe ægþer ondræt. ge ðone ðe hine ondræt. ge ðone þe hine na ne ondræt. Hwæþer þe nu þince ꝥ se mon micelne anweald. hæbbe. ðe him selfum þincþ ꝥ he nænne næbbe. swa swa nu manegum men þincþ ꝥ he nænne næbbe buton he hæbbe manigne man þe him here. Hwæt wille we nu mare sprecan be þam cýninge ⁊ be his folgerum. buton ꝥ ælc gesceadwis man mæg witan ꝥ hi beoþ full earme ⁊ full unmihtige. Hu magan þa cýningas

›s are always in some respects infelicities. reover kings, though they govern many nations, govern they not all those which they would ern; but are very wretched in their mind, ause they have not some of those *things* which r would have. For I know that the king › is rapacious, has more wretchedness than rer. Therefore a certain king, who unjustly ie to empire, formerly said: O, how happy :he man, to whom a naked sword hangs not ays over the head, by a small thread, as to it ever yet has done!—How does it now appear :hee? How do wealth and power please thee, ›n they never are without fear, and difficulties anxieties? Thou knowest that every king ıld be without these, and yet have power, if might. But I know that he cannot. Therefore 'onder why they glory in such power. Does it n to thee that the man has great power, and ruly happy, who always desires that which he not obtain? Or thinkest thou that he is really py, who always goes with a great company? again, he who fears both him that is in dread him, and him that is not in dread of him? ›s it seem to thee that the man has great power, › seems to himself to have none (even as to ıy a man it seems that he has none) unless he ɜ many a man to serve him? What shall we r say more concerning the king, and conıing his followers, except that every rational ı may know that they are full miserable and

oþsacan oððe forhelan hiora unmihte. þonne hi ne magan nænne ƿeorþscipe forþbringan buton heora þegna fultume :·

§. II. Hƿæt[b] ƿille ƿe nu elles secgan be ðam ðegnum. buton ꝥ ꝥ þær oft gebyreþ ꝥ hi ƿeorþaþ berearode ælcre are. ge furþum þæs feores. fram heora leasan cyninge. Hƿæt ƿe ƿiton ꝥ se unrihtƿisa cyning Neron ƿolde hatan his agenne mægistre. ⁊ his fosterfæder acƿellan. þæs nama ƿæs Seneca. se ƿæs uðƿita. Ða he ða onfunde ꝥ he dead beon sceolde. ða bead he ealle his æhta ƿiþ his feore. þa nolde se cyning þæs onfon. ne him his feores geunnan. ða he þa ꝥ ongeat. þa geceas he him þone deaþ ꝥ him mon oflete blodes on þam earme. ⁊ þa dyde mon sƿa. Hƿæt ƿe eac gehyrdon ꝥ Papinianus ƿæs Antoninuse ðam Kasere ealra his deorlinga besorgost. ⁊ ealles his folces mæstne anƿeald hæfde. Ac he hine het gebindan and siððan ofslean. Hƿæt ealle men ƿiton ꝥ se Seneca ƿæs Nerone. ⁊ Papinianus Antonie þa ƿeorþestan. ⁊ þa leofestan. ⁊ mæstne anƿeald hæfdon. ge on hiora hirede. ge buton. ⁊ ðeah buton ælcere scylde ƿurdon fordone. Hƿæt hi ƿilnodon begen eallon mægene ꝥ þa hlafordas naman sƿa hƿæt sƿa hi hæfdon ⁊ leton hi libban. ac hi ne mihton ꝥ begitan. forþam þara cyninga ƿælhreoƿnes ƿæs to þam heard ꝥ heora eaþmetto ne mihton nauht forstandan. ne huru

[b] Boet. lib. iii. prosa 5.—Nam quid ego de regum familiaribus, &c.

full unmighty. How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§. II. What else shall we say concerning thanes, except this, that it often happens that they are bereaved of all wealth, and even of life, by their perfidious king? Thus we know that the wicked king, Nero, would hate his own master, and kill his foster-father, whose name was Seneca. (He was a philosopher.) When, therefore, he found that he must die, he offered all his possessions for his life; but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let him blood from the arm, and they did so. We also have heard that Papinian was to Antoninus the Cæsar, of all his favourites, the most beloved, and of all his people had the greatest power. But he gave order to bind and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinian to Antoninus, the most worthy and the most dear, and *they* had the greatest power both in their court and elsewhere, and nevertheless, without any guilt, *they* were destroyed. Yet they both desired most earnestly that the lords would take whatsoever they had, and let them live, but they could not obtain it; for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness either (howsoever they might do) have

heora ofermetta. dydon swa hwæþer swa hy dydon. ne dohte him ða naþþer ðeah hi sceoldon þæt feorh alætan. forþan se þe his ær tide ne tiolaþ. ðonne biþ his on tid untilad. Hu licaþ ðe nu se anweald ⁊ se wela. nu ðu gehyred hæfst þæt hine man naþþer buton ege habban ne mæg. ne forlætan ne mot þeah he wille. oþþe hwæt forstod seo menigu þara freonda þam deorlingum þara cyninga. oððe hwæt forstent heo ængum men. forþam ða friend cumaþ mid ðam welan. ⁊ eft mid þam welan gewitað. buton swiþe feawa. Ac þa frynd þe hine ær for þam welan lufiaþ. þa gewitaþ eft mid þam welan. ⁊ weorþaþ ðonne to feondum. buton þa feawan þe hine ær for lufum ⁊ for treowum lufedon þa hine woldon ðeah lufien þeah he earm wære. þa him wuniaþ. Hwelc is wyrsa wol oððe ængum men mare daru þonne he hæbbe on his geferrædenne and on his neweste feond on freondes anlicnesse :·

§. III. Ða[1] se Wisdom þis spell arehet hæfde. þa ongan he eft singan ⁊ þus cwæþ. Se þe wille fullice anweald agan. he sceal tilian ærest ꝥ he hæbbe anweald his agenes modes. ⁊ ne sie to ungerisenlice underþeod his unþeawum. ⁊ ado of his Mode ungerisenlice ymbhogan. forlæte þa seofunga his earmþa. Ðeah he nu ricsige ofer eallne middan geard. from eastewearðum oð westewearðne. from Indeum. ꝥ is se suþeast ende

[1] Boet. lib. iii. metrum 5.

availed them; but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How does power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth, love any one, go away afterwards with the wealth, and then turn to enemies. But the few who before loved him for affection and for fidelity, these would nevertheless love him though he were poor. These remain to him. What is a worse plague or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§. III. When Wisdom had made this speech, he began again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he have power over his own mind, and be not indecently subject to his vices. Also let him put away from his mind unbecoming solicitudes, *and* desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India which is the south-east end of this middle-earth, to the island which we call Thule, which is

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þisses middaneardes. oþ þæt iland þe ƿe hataþ Thyle. þæt is on þam norþƿest ende ðisses middaneardes. þær ne biþ naþer ne on sumera niht. ne on ƿintra dæg. þeah he nu þæs ealles ƿealde. næfþ he no þe maran anƿeald. gif he his ingeþances anƿeald næfþ. and gif he hine ne ƿarenaþ ƿiþ þa unþeaƿas þe ƿe ær ymbspræcon :-

CAPUT XXX.

§. I.

ÐA[k] se Ƿisdom þa þas fitte asungen hæfde. þa ongan he eft secgan spell ⁊ cƿæþ. Is ꝥ ungerisenlic ƿuldor ðisse ƿorulde ⁊ sƿiþe leas. be þam ƿæs geo singende sum sceop. ða he forseah þis andƿearde lif. he cƿæþ. Eala ƿuldor þisse ƿorulde. ea. forhƿi ðe hatan dysige men mid leasre stemne ƿuldor. nu þu nane eart. forþam þe ma manna hæfþ micelne gilp. ⁊ micelne ƿuldor. ⁊ micelne ƿeorþscipe. for dysiges folces ƿenan. þonne he hæbbe for his geƿyrhtum. Ac gesege me nu hƿæt ungerisenlicre sie þonne ꝥ. oððe forhƿi [hi ne] magan heora ma sceamian ðonne fægnian. ðonne hi geheoraþ ꝥ him man on lihþ. Ðeah mon nu hƿone godra mid rihte herige. ne sceal he na ðe raþor to ungemetlice fægnian þæs folces ƿorda. Ac þæs he sceal fagnian. ꝥ hi him

[k] Boet. lib. iii. prosa 6.

at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§. I.

WHEN Wisdom had sung this song, he began again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet formerly sung. When he contemned this present life, he said: O, glory of this world! wherefore do erring men call thee, with false voice, glory, when thou art none! —For man more frequently has great renown, and great glory, and great honour, through the opinion of the unwise people, than he has through his deserts. But tell me now, what is more unmeet than this; or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them. Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner

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soð on secgaþ. Ðeah he nu þæs fægnige ꝥ hi his naman bræðan. ne biþ he no þe raþor sƿa brad sƿa he teohgaþ. forþæm hi hine ne magon tobræðan geond ealle eorþan. þeah hi on sumum lande mægen. forþam þeah he seo anum gehered. ðonne biþ he oþrum unhered. þeah he on ðam lande seo mære. ðonne biþ he on oþrum unmære. forþæm is ðæs folces hlisa ælcum men for nauht to habbenne. forþæm [hit] to ælcum men ne cẏmþ be his geƿẏrhtum. ne huru nanum ealne ƿeg ne ƿuniaþ. Geþenc nu ærest be ðam gebẏrdum. gif hƿa þæs gilpþ. hu idel ⁊ hu unnẏt se gilp biþ. forþam ðe ælc mon ƿat ꝥ ealle men of anum fæder comon ⁊ of anre meder. Oððe eft be ðæs folces hlisan ⁊ be heora heringe. ic nat hƿæt ƿe ðæs [fægniaþ.] ðeah ða nu foremære seon. ðe folcisce men herigað. ðeah beoþ þa foremærran ⁊ rihtlicran to herigenne. þa ðe beoþ mid cræftum geƿẏrþode. forþam ðe nan mon ne biþ mid rihte for oþres gode. ne for his cræftum no ðẏ mærra ne no ðẏ geheredra gif he hine self næfþ :· Hƿæþer ðu nu beo aþẏ fægerra for oþres mannes fægere. biþ men ful lẏtle þẏ bet þeah he godne fæder hæbbe. gif he self to nauhte ne mæg. forþam ic lære ꝥ ðu fægenige oþerra manna godes ⁊ heora æþelo to þon sƿiþe · ꝥ ðu ne tilige ðe selfum agnes. forþam ðe ælces monnes god ⁊ his æþelo bioþ ma on ðam Mode. ðonne on þam flæsce. Ðæt an ic ƿat þeah godes on þam æþelo. ꝥ manigne mon sceamaþ ꝥ he ƿeorþe

extensively spread as he persuades himself; for
y cannot spread it over all the earth, though
y may in some land; for though it be to
known, yet is it to another unknown.
ough he in this land be celebrated, yet is he
another not celebrated. Therefore is the
ple's favour to be held by every man for
ing; since it comes not to every man ac-
ling to his deserts, nor indeed remains always
any one. Consider, first, concerning noble
h. If any one boast of it, how vain and
useless is the boast; for every one knows
all men come from one father and from one
her. Or, again, concerning the people's favour,
concerning their applause. I know not why
rejoice at it. Though they whom the vulgar ap-
id, be illustrious, yet are they more illustrious
more rightly to be applauded who are dignified
virtues. For no man is really the greater or
more praiseworthy for the excellence of another,
or his virtues, if he himself has it not. Art thou
the fairer for another man's fairness? A man
ull little the better though he have a good
er, if he himself is incapable of any thing
refore I advise that thou rejoice in other men's
l and their nobility; *but* so far only, that thou
ibe it not to thyself as thy own. Because
y man's good, and his nobility, is more in
mind than in the flesh. This only, indeed,
ow of good in nobility; that it shames many a
if he is worse than his ancestors were, and

ƿyrsa ðonne his eldran ƿæron. ⁊ forþæm higaþ eallon mægne ꝥ he ƿolde þara betstena sumes ðeaƿes ⁊ his cræftas gefon :·

§. II. Ða[1] se Ƿisdom ða ðis spell areht hæfde. ða ongan he singan ymbe ꝥ ilce ⁊ cƿæþ. Hƿæt ealle men hæfdon gelicne fruman. forþam hi ealle coman of anum fæder ⁊ of anre meder. ealle hi beoþ git gelice acennede. nis ꝥ nan ƿundor. forþam ðe an God is fæder eallra gesceafta. forþam he hi ealle gesceop ⁊ ealra ƿelt. Se selþ þære sunnan leoht. ⁊ ðam monan. ⁊ ealle tungla geset. He gesceop men on eorþan. gegaderode ða saula ⁊ ðone lichoman mid his þam anƿealde. ⁊ ealle menn gesceop emn æþele on ðære fruman gecynde. Hƿi ofermodige ge ðonne ofer oþre men for eorþum gebyrdum buton anƿeorce. nu ge nanne ne magon metan unæþelne. ac ealle sint emn æðele. gif ge ƿillað þone fruman sceaft geþencan. ⁊ ðone scippend. ⁊ siþþan [eoƿer] ælces acennednesse. Ac þa ryht æþelo bið on þam Mode. næs on þam flæsce. sƿa sƿa ƿe ær sædon. Ac ælc mon ðe allunga underþeoded bið unþeaƿum. forlæt his sceppend. ⁊ his fruman sceaft. ⁊ his æþelo. ⁊ ðonan ƿyrþ anæþelað oþ ꝥ he ƿyrþ unæþele :·

[1] Boet. lib. iii. metrum 6.

he therefore endeavours with all his power to imitate the manners of some one of the best, and his virtues.

§. II. When Wisdom had finished this speech, he began to sing concerning the same, and said: Truly all men had like beginning, for they all came from one father and from one mother; they are all moreover born alike. That is no wonder, because one God is father of all creatures; for he made them all and governs *them* all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye, then, without cause, lift yourselves up above other men, on account of your birth? when ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you. But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

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CAPUT XXXI.

§. I.

DA[m] se wisdom ða ðis leoþ asungen hæfde. þa ongan he eft secgan spell. ⁊ þus cwæþ. Hwæt godes magan we secgan on þa flæsclican unþeawas. forþam swa hwa swa hi fullæstan wile. he sceal geþolian miccle nearanesse ⁊ manige gearfoþu. forþam seo oferfyll simle fet unþeawas. ⁊ ða unþeawas habbaþ oferþearfe hreowsunga. ⁊ seo hreowsung ne beoþ na butan sorge ⁊ buton nearonesse. Eala eaw hu manega adla. ⁊ hu micel sar. ⁊ hu micele wæccan. ⁊ hu micle unrotnesse se hæfþ. ðe þone wonwillan hæfþ on ðisse worulde. ⁊ hu micele ma wenst ðu ꝥ hi scylon habban æfter þisse worulde edlean heora geearnunga. swa swa wif acenþ bearn ⁊ þrowaþ micel earfoþu. æfter þam ðe heo ær micelne lust þurh teah. for þy ic nat hwæt þa worulde lustas myrges bringaþ heora lufigendum. Gif nu hwa cwiþ ꝥ se seo gesælig. se ðe his worulde lustum eallum fulgæþ. hwi nyle he cweþan eac ꝥ ða nytenu seon gesælige. forþam ðe heora willa to nanum oþrum þingum nis aðenod. buton to gifernesse ⁊ to wrænnesse. Swiþe gewunsum hit biþ ꝥ mon wif hæbbe ⁊ bearn. Ac þeah manige bearn beoþ gestryned to heora

[m] Boet. lib. iii. prosa 7.

CHAPTER XXXI.

§. I.

WHEN Wisdom had sung this lay, he began again to make a speech, and thus said: What good can we say of the sensual vices? For whosoever will yield to them, shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust, in this world! And how much more thinkest thou they shall have, after this world, retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their followers. If any one say that he who fulfils all his worldly lusts is happy, wherefore will he not also say that the cattle are happy? for their desire is extended to no other things, but to gluttony and to lust. Very pleasant it is, that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring

eldrena forƿyrde. forþam þe manig ƿif sƿelt for hire bearne ær heo hit forþbringan mæge. ⁊ ƿe leornodon eac ꝥ hƿilum gebyrede sƿiþe ungeƿunelic ⁊ ungecyndelic yfel. ꝥ ða bearn getreoƿedon betƿuh him ⁊ sieredon ymbe ðone fæder. ge furþon. ꝥ ƿyrse ƿæs. ƿe geheordon geo geara on ealdum spellum. ꝥ sum sunu ofsloge his fæder. ic nat humeta. buton ƿe ƿiton ꝥ hit unmennisclic dæd ƿæs. Hƿæt ælc mon mæg ƿitan hu hefig sorg men beoþ seo gemen his bearna. ne ðearf ic ðe ðeah ꝥ secgan. forþam ðu hit hæfst afandad be þe selfum. Be þære hæfegan gemenne bearna. cƿæþ min magister Euripides. ꝥ hƿilum gebyrede ðam heardsælegum. ꝥ him ƿære betere þæt he bearn næfde ðonne he hæfde :·

§. II. Ða[a] se Ƿisdom ða þis spell areht hæfde. ða ongan he eft giddian. ⁊ þus singende cƿæþ. Hƿæt se yfela ƿilla unrihthæmedes gedrefð fulneah ælces libbendes monnes Mod. Sƿa sƿa seo beo sceal lorian. þonne heo hƿæt yrringa stingþ. sƿa sceal ælce saƿl forƿeorðan æfter ðam unrihthæmede. buton se mon hƿeorfe to gode :·

[a] Boet. lib. iii. metrum 7.

it forth. And we have also learned, that formerly a most extraordinary and unnatural crime was committed, *namely*, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, who sometime suffered from that unhappiness; that it were better for him that he had not children, than that he had.

§. II. When Wisdom had ended this speech, he began again to sing, and thus singing said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish, when she stings any thing angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.

§. I.

ÐA° se Wisdom ða þis leoþ asungen hæfde. þa ongan he eft spellian ⁊ ðus cwæþ. Forþam nis nan tweo ꝥ þæs andweardan wela amerþ ⁊ læt ða men ðe beoþ atihte to þam soþum gesælþum. ⁊ he nænne ne mæg gebringan þær he him gehet. ꝥ is æt ðam hehstan gode. Ac ic ðe mæg mid feaum wordum gereccan hu manegra yfela ða welan sint gefylde. Hwæt þu ðonne mæne mid þære gitsunge þæs feos. nu þu hit na hu elles begitan ne miht. buton þu hit forstele. oððe gereafige. oððe abeþecige. ⁊ þær þær hit ðe wexþ þonne wanaþ hit oþrum. Ðu woldest nu beon foremære on weorþscipe. ac gif þu ꝥ habban wilt. þonne scealt þu oleccan swiþe earmlice and swiþe eadmodlice þam þe þe to þam gefultumian mæge. Gif þu ðe wilt don manegra beteran ⁊ weorþran. ðonne scealt þu ðe lætan anes wyrsan. Hu ne is ꝥ ðonne sum dæl earmþa. þæt mon swa wærelice scyle culpian to ðam þe him gifan scyle. Anwealdes þu wilnast. ac ðu hine næfre orsorgne ne begitst. for ælþeodegum. ⁊ get ma for ðinum agenum monnum ⁊ magum. Gilpes þu girnest. ac þu hine ne miht habban orsorgne.

° Boet. lib. iii. prosa 8.

CHAPTER XXXII.
§. I.

WHEN Wisdom had sung this lay, he began again to speak, and said thus: Therefore there is no doubt, that this present wealth obstructs and hinders those men who are intent upon the true felicities; and it can conduct no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these acquisitions are filled. What meanest thou, then, by covetousness of money? When thou no how else canst acquire it, unless thou steal it, or take *it* by force, or find *it* hid; and wheresoever it encreases to thee, it decreases to others. Thou wouldest, then, be illustrious in dignity? But if thou wilt have this, then must thou very meanly and very humbly flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferiour to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of bestowing *any thing* upon him? Of power thou art desirous? But thou never obtainest it without danger, by reason of foreigners, and still more by reason of thy own men and kindred. Of glory thou art desirous? But thou

forþam ðu scealt habban simle hwæt hweg wiþerweardes ⁊ ungeteses. Ðu woldest nu brucan ungemetlicre wrænnesse. ac ðe willaþ ðonne forseon Godes þeowas. forþam þe þin werige flæsc hafaþ þin anweald. nalæs þu his. Hu mæg mon earmlicor gebæron. þonne mon hine underþeode his weregan flæsce. ⁊ nelle his gesceadwisan saule. Hwæþer ge nu seon maran on eowrum lichoman ðonne elpend. oððe strengran ðonne leo oððe fearr. oððe swiftran þonne tigris ꝥ deor. ⁊ ðeah þu wære eallra monna fægrost on wlite. and þonne woldest geornlice æfter Wisdome spyrigan. oþþæt þu fullice riht ongeate. ðonne mihtest þu sweotole ongiton ꝥ ealle ða mægno ⁊ þa cræftas. ðe we ær ymbe spræcon. ne sint to wiþmetanne wiþ ðære saule cræfta ænne. Hwæt nu Wisdom is an anlepe cræft þære saule. ⁊ ðeah we witon ealle ꝥ he sie betera þonne ealle ða oþre cræftas. ðe we ær ymbe spræcon :·

§. II. Behealdaþ[p] nu ða widgilnesse. ⁊ þa fæstnesse. ⁊ ða hrædfernesse þisses heofenes. ðonne magan ge ongiton ꝥ he is ealles nauht wiþ his sceoppend to metenne ⁊ wiþ his wealdend. Ac hwi ne læte ge eow þonne aþreotan. ꝥ ge ne wundrien ⁊ ne herigen ꝥ te unnyttre is. ꝥ is þes eorþlica wela. swa swa se heofon is betera

[p] Boet. lib. iii. prosa 8.—Respicite cœli spatium, &c.

canst not have it without care; for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself worse than *when* he subjects himself to his vile flesh, and will not to his rational soul? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand *it*; then mightest thou clearly perceive that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§. II. Behold the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its governour. Why then suffer ye *it* not to warn you, that ye should not admire and praise that which is less perfect, namely, this earthly wealth. Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better

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and healicra ⁊ fægerra ðonne eall his innung. buton monnum anum. swa is þæs monnes lichoma betera ⁊ deorwyrþra ðonne ealle his æhta. Ac hu micele þincþ þe ðonne seo sawl betere ⁊ deorwyrþre ðonne se lichoma. Ælc gesceaft is to arianne be hire andefne. ⁊ symle sio hehste swiþost. forþæm is se godcunda anweald to arianne. ⁊ to wyndrianne. ⁊ to weorþianne ofer ealle oþra gesceafta. Se wlite þæs lichoman is swiþe flionde. ⁊ swiþe tedre. and swiþe anlic eorþan blostmum. Ðeah nu hwa seo swa fæger. swa swa Alcibiades se æðeling wæs. gif hwa biþ swa sceawsene. ꝥ he mæge hine ðurhseon. swa swa Aristoteles se uðwita sæde þæt deor wære. ꝥ mihte ælc wuht þurhseon. ge treowa. ge furþum stanas. þæt deor we hataþ lox. gif ðonne hwa wære swa sceawsiene ꝥ he mihte ðone cniht ðurhseon ðe we ær ymbe spræcon. ðonne ne þuhte he him no innon swa fæger swa he utan þuhte. þeah ðu nu hwam fæger þince. ne biþ hit no þy raþor swa. ac seo ungesceadwisnes heora eagena hi wyrþ ꝥ hi ne magon ongiton ꝥ hi þe sceawiaþ utan. næs innan. Ac geþencaþ nu swiþe geornlice ⁊ gesceadwislice smeaþ hwelc þæs flæsclican god sien. ⁊ ða gesælþa þe ge nu ungemetlice wilniaþ. ðonne magon ge sweotole ongeotan ꝥ þæs lichoman fæger ⁊ his streon ða magon beon afeorred mid þreora daga fefre. Forþam ic þe recce eall ꝥ ic þe ær rehte. forþam ic wolde þe openlice gereccan on ðam ende ðises capitulan. ꝥte ealle þas andweardan god

more precious than all his possessions. But ' much thinkest thou, then, the soul better more precious than the body? Every creature :o be honoured in its proportion, and always highest chiefly. Therefore is the heavenly 'er to be honoured, and to be admired, and to adored, above all other things. The beauty the body is very fugitive and very frail, and y like the flowers of the earth. Though any be as fair as Alcibiades, the noble youth, was; if any one be so sharp-sighted that he can see ›ugh him (as Aristotle, the philosopher, said : wild beast was, which could see through ry thing, both trees and even stones, which d beast we call lynx:) if, then, any one were sharp-sighted that he could see through the ıth whom we have spoken about, then would not appear to him so fair within as he outwardly med. Though thou seem fair to any one, it is the sooner so; but the imperfection of their :s hinders them, so that they cannot observe t they behold thee outwardly, not inwardly. t consider very carefully, and enquire rationally, at these bodily goods are, and these felicities, ich ye now immoderately desire. Then may evidently perceive, that the fairness of the body, l its strength, may be taken away by three days' er. I say to thee, all that I have before said thee, because I would clearly prove to thee, the conclusion of this chapter, that all these :sent goods cannot give to their followers that

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ne magon gelæstan heora lufiendum ꝥ hi him gehatað. ꝥ is ꝥ hehste god ꝥ hi him gehatað. Ðeah hi nu gegaderigen ealle þas andweardan god. nabbað hi no ðe raþor fullfremod god on þam. ne hi ne magon gedon heora lufiendas swa welige swa swa hi woldon :·

§. III. Ða[a] se Wisdom ða þis spell areht hæfde. þa ongan he eft giddigen. ⁊ þus singende cwæð. Eala wa. hu hefig ⁊ hu frecendlic ꝥ dysig is ðe ða earman men gedwelaþ ⁊ alæt of þam rihtan wege. se weg is God. Hwæþer ge nu secan gold on treowum. ic wat ðeah ꝥ ge hit þær ne secaþ. ne finde ge hit no. forþam ðe ealle men witon ꝥ hit þær ne weaxt. ðe ma þe gimmas weaxaþ on wingeardum. Hwæþer ge nu settan eower nett on ða hehstan dune. ðonne ge fiscian willaþ. ic wat ðeah ꝥ ge hit þær ne settaþ. Hwæþer ge nu eower hundas and eower net ut on ða sæ lædon. ðonne ge huntian willaþ. ic wene þeah ꝥ ge hi ðonne setton up on dunum. ⁊ innon wudum. Hwæt ꝥ is wundorlic þæt geornfulle men witon ꝥ hi sculon secan be sæ waroþe. ⁊ be ea ofrum æghwer ge hwite gimmas. ge reade. ⁊ ælces cynnes gimcyn. ⁊ hi witon eac on hwelcum wæterum ⁊ on æghwelcra ea muþum hi sculum secan fiscas. ⁊ ealne þisne andweardan welan hi witon hwær hi secan sculun. ⁊ þone swiþe unaþrotenlice secaþ. Ac hit is swiþe earmlic ðing ꝥ ða dysegan men

[a] Boet. lib. iii. metrum 8.

which they promise them, namely, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can these make their lovers so wealthy as they wish.

§. III. When Wisdom had ended this speech, he began again to sing, and thus singing said: Alas! how grievous and how dangerous is the errour which seduces miserable men, and leads *them* from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye are desirous to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful, that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing, that unwise men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have any desire

sint ælces domes swa blinde. ꝥ hi nyton hwær ða soþan gesælþa sint gehydde. ne furþum nane lustbærnesse nabbað hi to secanne. ac wenaþ ꝥ hi mægon on þissum lænan ⁊ on ðisum deadlicum ðingum findan ða soþan gesælþa. ꝥ is God. Ic nat nu hu ic mæge heora dysig eall swa sweotole areccan ⁊ swa swiþe getælan swa ic wolde. forþam hi sint earmran ⁊ dysigran ⁊ ungesæligran ðonne ic hit arecan mæge. Welan ⁊ weorþscipes hi wilniaþ. ⁊ ðonne hi hine habbaþ. ðonne wenað hi swa ungewitfulle þæt hi habban ða soþan gesælþa :·

CAPUT XXXIII.

§. I.

GENOG[r] ic ðe hæbbe nu gereht ymbe þa anlicnessa ⁊ ymbe ða sceadwa þære soþan gesælþe. Ac gif þu nu sweotole gecnawan miht ða anlicnessa þære soþan gesælþe. ðonne siþþan is þearf ꝥ ic þe hi selfe getece. Ða andwyrde ic ⁊ cwæþ. Nu ic ongite openlice þætte ælces godes genog nis on ðisum woruld welan. ne æltæwe anweald nis on nanum woruld rice. ne se soþa weorþscipe nis on ðisse worulde. ne þa mæstan mærþa ne sint on þysse woruld gylpe. ne seo hehste bliss nis on þam flæsclicum lustum. Ða andswarede se Wisdom ⁊ cwæþ. Hwæþer þu nu fullice ongite forhwi hit

[r] Boet. lib. iii. prosa 9.

:o seek them; but think that they can in these ransitory and in these perishable things, find he true happiness. That is God. I know not iow I can their folly all so plainly declare and o greatly censure as I would, for they are nore miserable, and more foolish, and more mhappy than I can recount it. Wealth and ionour they desire; and when they have it, hen think they (so ignorant!) that they possess he true happiness.

CHAPTER XXXIII.

§. I.

ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly iderstand the resemblances of the true happiness, en, in the next place, it is necessary that I ow thee itself. Then answered I, and said: ow I plainly perceive that there is not enough every good in these worldly riches; nor is per- :t power in any worldly authority; nor is true ʒnity in this world; nor are the greatest honours this world's glory; nor is the highest pleasure the sensual lusts. Then answered Wisdom, and id: Dost thou, then, fully understand why it is ? Then answered I, and said: Though I under-

þonne swa seo. Ða andswarede ic ⁊ cwæþ. Ðeah ic his nu hwæt hweg ongite. ic wolde ðeah hit fullicor ⁊ openlicor of ðe ongitan. Ða andswarode se Wisdom ⁊ cwæþ. Genog sweotol hit is þætte [god] is anfeald ⁊ untodælidlic. þeah hine dysige men on manig dælan. ðonne hi dwelizende secaþ þ̄ hehste god on ða wyrsan gesceafta. Hwæþer þu nu wene þ̄ se nahtes wanan ne ðurfe. se ðe mæstne anwealð hæfþ þisse worulde. Ða andswarede ic eft ⁊ cwæþ. Ne secge ic no þ̄ he nahtes wanan ne ðurfe. forþam ic wat þ̄ nan nis swa welig þ̄ he sumes eacan ne þurfe. Ða andswarode se Wisdom and cwæþ. Genog riht ðu segst. ðeah hwa anwealð hæbbe. gif oþer hæfþ maran. beþearf se unstrengra þæs strengran fultumes. Ða cwæþ ic. Eall hit is swa ðu segst. Ða cwæþ se Wisdom. Ðeah mon nu anwealð ⁊ genyht to twæm þingum nemne. ðeah hit is an. Ða cwæþ ic. Swa me ðincþ. Ða he cwæþ. Wenst þu nu þ̄ se anwealð ⁊ þ̄ genyht seo to forseonne. oððe eft swiþor to weorþianne ðonne oþre god. Ða cwæþ ic. Ne mæg nænne mon þæs tweogan þ̄ te anwealð ⁊ genyht is to weorþianne. Ða cwæþ he. Uton nu. gif þe swa þince. geecan þone anwealð ⁊ þ̄ genyht. don þær weorþscipe to. ⁊ gereccan þonne þa þreo to anum. Ða andswarode ic and cwæþ. Uton þæs forþam hit is soþ. Ða cwæþ he. Hwæþer þe þonne þynce unweorþ ⁊ unmærlic seo gegaderung ðara þreora þinga. ðonne þa þreo biþ to anum gedon. oþþe hwæþer hit ðe eft þince eallra þinga weorþlicost ⁊ mærlicost.

stand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and inseparable, though unwise men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he who has the greatest power in this world, has need of nothing more? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another has more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou that power and abundance is to be despised; or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us, then, if it so seem to thee, make an addition to the power and the abundance; *let us* add dignity thereto, and then account the three as one. Then answered I, and said: Let us *do* so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or, again, does it seem to thee, of all things the

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gif þu ænigne mon cuþest ðara þe hæfde ælces þinges anwald. ⁊ ælcne weorþscipe hæfde. swa forþ ꝥ he na maran ne þorfte. geþenc nu hu weorþlic ⁊ hu foremærlic ðe wolde se mon þincan. and ðeah he nu þa þreo hæfde. gif he næfre hliseadig. ðonne wære him ðeah sumes weorðscipes wana. Ða cwæþ ic. Ne mæg ic þæs oþsacan. Ða cwæþ he. Hu ne is ꝥ ðonne genog sweotol. ꝥ we sculon don ða hliseadignesse to ðam þrim. ⁊ don þa feower to anum. Ða cwæþ ic. Ðæt is cyn. Ða cwæþ he. Hwæþer þu nu wene ꝥ se auht bliþe sie ðe ealle þas feower hæfþ. fifte beoþ seo bliss. ⁊ mæg don eall ꝥ ꝥ he wile. and nanes ðinges maran ne beþearf ðonne he hæfþ. Ða cwæþ ic. Ne mæg ic næfre geþencan gif he swelc wære. ⁊ ꝥ eall hæfde. hwonon him ænig unrotnes cuman sceolde. Ða cwæþ he. Swa þeah is to geþencenne. ꝥ þa fif þing ðe we ær ẏmbe spræcon. þeah hi tonemde seon mid wordum. ꝥ hit is eall an ðing. ðonne hi gegaderode beoþ. ꝥ is anwald. ⁊ genẏht. ⁊ fore mærnes. ⁊ weorþscipe. ⁊ bliss :·

§. II. Ða* fif ðing. ðonne hi ealle gegaderode beoð. ðonne. biþ ꝥ God. forþam ða fif ealle nan mennisc man fullice habban ne mæg ða hwile ðe he on þisse worulde biþ. Ac þonne ða fif þing. swa we ær cwædon. ealle gegaderade

* Boet. lib. iii. prosa 9.—Hoc igitur, quod est unum simplexque, &c.

oost worthy and the most noble? If thou newest any man who had power over every ning, and had all dignity, even so far that he eeded nothing more, consider how honourable nd how eminent the man would seem to thee; nd yet, though he had the three, if he were ot celebrated, then would there nevertheless be › him a deficiency of some good. Then said I: cannot deny it. Then said he: Is it not, nen, sufficiently evident that we should add ce-ebrity to the three, and make the four as one. Then aid I: That is proper. Then said he: Dost thou nink that he is blithe, who has all these four? The fth is pleasure, and *that any one* may do whatsoever e will, and need nothing more than he possesses? 'hen said I: I can never imagine, if he were such nd had all this, whence any trouble should come to im. Then said he: But it must then be acknow-edged that the five things which we have before poken about, though they are separately named in vords, that it is all one thing when they are col-ected together, namely, power, and abundance, and lory, and honour, and pleasure.

§. II. These five things, when they are all col-ected together, then, that is God. For all the five o human being can fully have whilst he is in this vorld. But when these five things, as we before aid, are all collected together, then it is all one hing, and that one thing is God; and he is single *nd* inseparable, though they before were, in many,

beoþ. ðonne beoþ hit eall an ðing. ⁊ ꝥ an þing biþ God. ⁊ he biþ *anfeald untodæled. þeah hi ær on manig tonemned wære. Ða andsworode ic ⁊ cwæþ. Ðises ic eom ealles geþafa. Ða cwæþ he. Ðeah nu God anfeald seo and untodæled. swa swa he is. se mennisca gedwola hine todælþ on monig mid heora unnyttum wordum. Ælc mon tiohhaþ him ꝥ to selestum goode ðæt ꝥ he swiþost lufaþ. ðonne lufaþ sum þæt. sum elles hwæt. ꝥ biþ þonne his god ꝥ he þær swiþost lufaþ. ðonne hi ðonne heora god on swa manige dælas todælaþ. ðonne metaþ hi nauþer ne god selfne. ne þone dæl godes ðe hi swiþor lufiaþ. ðonne hi hine selfne don ealne ætgædere. nabbaþ ðonne nauþer ne hine ealne. ne ðone dæl ðe hi þær of dydon. For ði ne fint ælc mon ꝥ he secþ. for ðy he hit on riht ne secþ. ge secaþ þær ge findan ne magan. ðonne ge secaþ eall god on anum gode. Ða cwæþ ic. Ðæt is soþ. Ða cwæþ he. Ðonne se mon wædla biþ. ne willnaþ he nanes anwealdes. ac willaþ welan. ⁊ flihþ ða wædle. Ne swincþ he nauht æfter ðam. hu he foremærost seo. ne nan mon eac ne begit þæt he æfter ne swincþ. he ðonne swincþ ealle his woruld æfter þam welan. and forlæt manigne woruld lust wiþ þam ðe he þone welan begite ⁊ gehealde. forþam þe his hine lyst ofer ealle oþre ðing. Gif he hine ðonne begit. ðonne þyncþ him ꝥ he næbbe genog. buton he hæbbe eac anweald þær to. forþam þe him þincþ ꝥ he ne mæge ðone welan buton anwealde gehealdan. Ne him eac næfre

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separately named. Then answered I, and said: Of all this I am convinced. Then said he: Though God be single and inseparable, as he is, human errour divides him into many, by their vain words. Every man proposes to himself for the supreme good, that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they more love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. Every man finds not that which he seeks, for this reason, that he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth and flies from poverty. He labours not for this, how he may be most illustrious; nor moreover does any one obtain what he labours not for. But he labours all his life for wealth, and foregoes many a worldly pleasure, provided he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtains it, he then thinks that he has not enough, unless he have also power besides; for he thinks that he cannot keep the wealth without power. Nor moreover does there ever seem to him enough, till he has all that he desires. For wealth desires power, and power desires dignity, and dig-

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genog ne þincþ ær he hæbbe eall ꝥ hine lýst. forþam ðe ðone welan lýst anwealdes. ⁊ ðone anwealde lýst weorþscipes. ⁊ þone weorþscipe lýst mærþa. Siððan he þæs welan full biþ. þonne þincþ him ꝥ he hæbbe ælcne willan. gif he hæbbe anweald. ⁊ geselþ eallne ðone welan æfter ðam anwealde. buton he hine mid læssan begitan mæge. ⁊ forlæt ælcne oþerne weorþscipe wiþ ðam þe he mæge to þam anwealde cuman. ⁊ ðonne getideþ oft. þonne he eall wiþ anwealde geseald hæfþ ꝥ ꝥ he hæfde. ꝥ he næfþ nauþer ne ðone anweald. ne eac ꝥ þæt he wiþ sealde. ac wirþ ðonne swa earm ꝥ he næfþ furþon þa neod þearfe ane. ꝥ is wist. ⁊ wæda. wilnaþ ðeah þonne þære neadþearfe. næs ðær anwealdes. We spræcon ær be ðam fif geselþum. ꝥ is wela. ⁊ anweald. ⁊ weorþscipe. ⁊ foremærnes. ⁊ willa. Nu hæbbe we gereht be welan. ⁊ be anwealde. and ꝥ ilce we magon reccan be þam þrim þe we unareht habbaþ. ꝥ is weorþscipe. ⁊ foremærnes. ⁊ willa. Ðas þreo þing, ⁊ ða twa. ðe we ær nemdon. þeah hwa wene ꝥ he on heora anra hwýlcum mæge habban fulle gesælþa. ne býþ hit no ðý hraþor swa. ðeah hi his wilnigen. buton hi þa fif ealle habban. Ða andswarode ic ⁊ cwæþ. Hwæt sculon we ðonne don. nu þu cwist ꝥ we ne magon on [ðæra] anra hwilcum ꝥ hehste god habban and ða fullan gesælþa. ne we huru ne wenaþ ꝥ ure anra hwelc ða fif ealle ætgædere begite. Ða andswarede he ⁊ cwæþ. Gif hwa wilnaþ ꝥ he ða fif ealle hæbbe. ðonne wilnaþ he þara hehstana gesælþa. Ac he ne mæg

;y desires glory. After he is full of wealth, it ɜn seems to him that he may have every de- e, if he have power; and *he* gives all the wealth power, unless he is -able to obtain it for less, ɟ foregoes every other advantage, so that he ;y come to power. And then it often happens, ɩt when he has given all that he had for wer, he has neither the power, nor moreover that ɩich he gave for *it*, but at length becomes so ɔr that he has not even mere necessaries, namely, ɖd and clothing. *He* then indeed desires ne- ɜsaries, not power. We before mentioned the ɜ felicities; namely, wealth, and power, and ɪour, and glory, and pleasure. Now have we ated of wealth and of power; and the same we y say concerning the three which we have ; treated of; namely, honour, and glory, and asure. These three things, and the two which before named, though any man think that any one soever of them he can possess full ɔpiness; it is not the sooner so, though they ɔe for it, unless they have all the five. Then ɪwered I, and said: What ought we then to ? since thou sayest that we cannot, in any ɜ soever of these, have the highest good and l happiness; *and* we do not at all think that r one soever of us can obtain the five all to- her. Then answered he, and said: If any one ires that he may have all the five, then de- s he the highest felicities, but he cannot y obtain them in this world. For though

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ða fullice begitan on þisse worulde. forþam ðeah he ealle ða fif gesælþa begite. ðonne ne biþ hit ðeah þ hehste god. ne ða selestan gesælþa. forþam he ne beoþ ece. Ða andsworode ic ⁊ cwæþ. Nu ic ongite genog sweotole þ ða selestan gesælþa ne sind on ðisse worulde. Ða cwæþ he. Ne þearf nan man on þisse andweardan life swẏrian æfter ðam soþum gesælþum. ne þæs wenan þ he her mæge god genog findan. Ða cwæþ ic. Soþ ðu segst :-

§. III. Ða[1] cwæþ he. Ic wene nu þ ic ðe habbe genog gesæd ẏmbe þa leasan gesælþa. Ac ic wolde nu þ ðu wendest þin ingeþanc from þam leasan gesælþum. þonne ongitst þu swiþe raþe ða soþan gesælþa þe ic þe ær gehet þ ic ðe eowian wolde. Ða cwæþ ic. Ge furþum ða dẏsige men ongitaþ þatte fulla gesælþa sint. ðeah he þær ne sien þær he heora wenaþ. Þu me gehete nu lẏtle ær þ þu hi woldest me getæcan. Ac þæs me ðincþ þ þ beo seo soþe ⁊ seo fullfremede gesælþ. ðe mæg ælcum hire folgera sellan þurhwunigendne welan. ⁊ ecne anweald. ⁊ singalne weorþscipe. ⁊ ece mærþe. ⁊ fulle genẏht. ge furþum þ ic cweþe sie seo soþe gesælþ ðe an þissa fifa mæg fullice forgifan. forþam ðe on ælcum anum hi sint ealle. forþam ic secge þas word ðe. for þẏ ic wille þ þu wite þ se cwide swiþe fæst is on minum Mode. swa fæst þ hit me nan man ge-

[1] Boet. lib. iii. prosa 9.—Habes igitur, inquit, et formam, &c.

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e should obtain the five goods, it nevertheless would not be the supreme good, nor the best appiness, because they are not eternal. Then answered I, and said: Now I perceive clearly nough, that the best felicities are not in this world. Then said he: No man needs to seek fter the true felicities in this present life, or hink that he can here find sufficient good. Then aid I: Thou sayest truly.

§. III. Then said he: I think that I have said enough to thee about the false goods. But I am now desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would shew thee. Then said I: Even unwise men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that the true and the perfect happiness, is that which can give to all its followers permanent wealth, and everlasting power, and enduring honour, and eternal glory, and full abundance. And moreover, I say that whatsoever can fully bestow any one of these five, is the true happiness; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind; so fixed; that

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dweligan ne mæg. Ða cwæþ he. Eala cniht. hwæt þu eart gesælig ꝥ þu hit swa ongiten hæfst. Ac ic wolde ꝥ wit spyredon git æfter ðam þe þe wana is. Ða cwæþ ic. Hwæt is ꝥ þonne. Ða cwæþ he. Wenst þu hwæþer ænig þissa andweardana gooda þe mæge sellan fulle gesælþa. Ða andswarode ic. ⁊ cwæþ. Nat ic nan wuht on þys andweardan life þe swelc gifan mæge. Ða cwæþ he. Ðas andweardan god sint anlicnessa ðæs ecan godes. næs full god. forþam hi ne magon soþ god ⁊ full god forgifan heora folgerum. Ða cwæþ ic. Ic eom genog wel geþafa ðæs þe þu sægst. Ða cwæþ he. Nu þu ðonne wast hwæt ða leasan gesælþa sint. and hwæt þa soþan gesælþa sint. nu ic wolde ꝥ þu leornodest hu þu mihtest becuman to ðam soþum gesælþum. Ða cwæþ ic. Hu ne gehete þu me gefyrn ær ꝥ þu hit woldest me getæcan. ⁊ me lyste nu ꝥ swiþe georne geheoran. Ða cwæþ he. Hwæt sculon we nu don to þam ꝥ we mægon cumon to ðam soþum gesælþum. Hwæþer we scylon biddan ðone godcundan fultum. ægþer ge on læssan. ge on maran. swa swa ure uþwita sæde Plato. Ða cwæþ ic. Ic wene ꝥ we scylon biddan ðone fæder eallra þinga. forþam se ðe hine biddan nyle. ðonne ne gemet he hine. ne furþon rihtne weg wiþ his ne aredaþ. Ða cwæþ he. Swiþe ryht ðu segst. and ongan þa singan and ðus cwæþ.

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no man can draw me aside from it. Then said he: O, *my* child, how happy art thou that thou hast so learned it! But I am desirous that we should still enquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good and full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou then knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach me it? and I am now very anxiously desirous to hear it. Then said he: What ought we then to do, in order that we may come to the true felicities? Shall we, as our philosopher Plato said, implore the divine help as well in less as in greater *things?* Then said I: I think that we ought to pray to the Father of all things; for he who is unwilling to pray to him will not find him, nor indeed does he pursue the right way towards him. Then said he: Very rightly thou sayest—and began then to sing, and thus said:

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§. IV. Eala[a] Drihten. hu micel ⁊ hu wunderlic þu eart. ðu þe ealle þine gesceafta. gesewenlice ⁊ eac ungesewenlice. wunderlice gesceope ⁊ gesceadwislice heora welst. ðu þe tida fram middaneardes fruman oþ ðone ende endebyrdlice gesettest. swa ꝥ te hi ægþer ge forð farað. ge eftcumað. þu þe ealle ða unstillan gesceafta to þinum willan astyrast. ⁊ ðu self simle stille and unawendedlic ðurhwunast. forþamþe nan mihtigra þe nis. ne nan þin gelica. ne þe nan neodðearf ne lærde to wyrcanne ꝥ ꝥ ðu worhtest. ac mid þinum agenum willan. ⁊ mid þinum agenum anwealde þu ealle ðing geworhtest. ðeah ðu heora naner ne beþorfte. Swiþe wunderlic is ꝥ gecynd þines godes. forþamþe hit is eall an. ðu ⁊ ðin godnes. ꝥ god na uton cumen to þe. ac hit is ðin agen. ac eall ꝥ we godes habbaþ on þisse worulde. ꝥ us is uton cumen. ꝥ is from þe. næfst þu nanne andan to nanum þinge. forþamþe nan cræftigra is ðonne þu. ne nan þin gelica. forþam þu ealle god mid þines anes geþeahte geþohtest ⁊ geworhtest. Ne bisnode þe nan man. forþam ðe nan ær þe nær. þara þe auht oððe nauht worhte. Ac þu ealle þing geworhtest swiþe gode ⁊ swiþe fægere. ⁊ þu self eart ꝥ hehste god ⁊ ꝥ fægereste. swa swa þu self geþohtest. þu geworhtest þisne middan geard. ⁊ his welst swa swa ðu wilt. ⁊ þu self dælst eall god swa swa ðu wilt. ⁊ ealle gesceafta þu gesceope him gelice.

a Boet. lib. iii. metrum 9.

§. IV. O Lord, how great and how wonderful thou art! Thou, who all thy creatures, visible and also invisible, wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always immoveable and unchangeable remainest! for none is mightier than thou, nor any like thee. No necessity taught thee to make that which thou hast made, but by thy own will and by thy own power thou madest all things, though thou didst need none of them. Truly wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good *is* not come to thee from without, but it is thy own; but all good that we have in this world is come to us from without, that is, from thee. Thou hast no envy to any thing, because no one is more skilful than thou, nor any one like thee; for thou, by thy sole counsel, hast designed and executed all good. No man set thee an example, for no one was before thee, who any thing or nothing might make. But thou hast made all things very good and very fair, and thou thyself art the highest good and the fairest. So as thou thyself didst design, thou hast made this middle-earth, and dost govern it as thou wilt, and thou thyself dost dispense all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou

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⁊ eac on sumum þingum ungelice. ðeah þu ða ealle gesceafta ane naman genemde. ealle þu nemdest togædere and hete ƿoruld. ⁊ þeah ðone anne noman ðu todældest on feoƿer gesceafta. an þæra is eorþe. oþer ƿæter. þridde lyft. feorþe fyr. ælcum þara ðu gesettest his agene sunderstoƿe. ⁊ þeah ælc is ƿiþ oþre genemned. ⁊ sibsumlice gebunden mid þinum bebode. sƿa ꝥ heora nan oþres mearce ne ofereode. ⁊ se cyle geþroƿode ƿiþ ða hæto. ⁊ ꝥ ƿæt ƿiþ ðam drygum. eorþan gecynd ⁊ ƿæteres is ceald. sie eorþ is dryge ⁊ ceald. ⁊ ꝥ ƿæter ƿæt ⁊ ceald. sie lyft ðonne is genemned ꝥ hio is ægþer ge ceald. ge ƿæt. ge ƿearm. nis hit nan ƿunder. forþamþe hio is gesceapen on þam midle betƿux ðære drygan ⁊ þære cealdan eorþan. ⁊ þam hatan fyre. ꝥ fyr is yfemest ofer eallum þissum ƿoruld gesceaftum. Ƿundorlic is ꝥ þin geþeaht. ꝥ þu hæfst ægþer gedon. ge ða gesceafta gemærsode betƿux him. ge eac gemengde. þa drigan eorþan ⁊ ða cealdan under þam cealdan ƿætere ⁊ ꝥ ƿætan. ꝥ þæt hnesce ⁊ floƿende ƿæter hæbbe flor on þære fæstan eorðan. forþamþe hit ne mæg on him selfum gestandan. Ac seo eorþe hit helt ⁊ be sumum dæle sƿilgþ. ⁊ for þam sype heo biþ geleht ꝥ hio groƿþ ⁊ bleƿþ and ƿæstmas bringþ. forþam gif ꝥ ƿæter hi ne geþƿænde. ðonne drugode hio ⁊ ƿurde todrifen mid þam ƿinde sƿa sƿa dust oððe axe. ne mihte nanƿuht libbendes ðære eorþan brucan. ne þæs ƿæteres. ne on nauþrum eardigan for cile. gif þu hi

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hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed and peaceably bound by thy commandment; so that no one of them should pass another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water, is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished as being either cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly creatures. Wonderful is thy counsel, which thou hast in both respects executed; both hast bounded the creatures between themselves, and also hast intermixed *them;* the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it and in some measure imbibes, and by that moistening it is lightened, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it wax dry, and be driven by the wind, like dust or ashes. Nor could any thing living enjoy the earth or the water, or dwell in either, for cold, if thou didst

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hwæt hwegununga wiþ fyr ne gemengdest. Wundorlice cræfte þu hit hæfst gesceapen ꝥ ꝥ fyr ne forbærnþ ꝥ wæter ⁊ ða eorþan. nu hit gemenged is wiþ ægþer. ne eft ꝥ wæter and seo eorþe eallunga ne adwæsceþ ꝥ fyr. þæs wæteres agnu cyþ is on eorþan. ⁊ eac on lyfte. ⁊ eft bufan þam rodore. ac ðæs fyres agen stede is ofer eallum woruld gesceaftum gesewenlicum. ⁊ þeah hit is gemenged wiþ ealle gesceafta. ⁊ ðeah ne mæg nane þara gesceafta eallunga orcuman. forþamþe hit næfþ leafe ðæs ælmihtigan. sio eorþe ðonne is hefigre ⁊ þiccre þonne oþra gesceafta. forþam hio is niþor ðonne ænig oþru gesceaft buton þam rodore. forþam se rodor hine hæfþ ælce dæg utane. ðeah he hire nawer ne genealæce. on ælcere stowe he is hire emn neah. ge ufan. ge neoþon. ælc ðara gesceafta. þe we gefyrn ær ymbe spræcon. hæfþ his agenne eard on sundron. ⁊ ðeah is ælc wiþ oþer gemenged. forþamþe nan ðara gesceafta ne mæg bion buton oþerre. ðeah hio unsweotol sie on ðære oþerre. swa swa nu wæter ⁊ eorþe sint swiþe earfoþe to geseonne oððe to ongitonne dysgum monnum on fyre. ⁊ swa þeah hi sint þær wiþ gemengde. swa is eac þær fyr on ðam stanum ⁊ on þam wætere. swiþe earfoþ hawe. ac hit is ðeah þara. Ðu gebunde ꝥ fyr mid swiþe unabindendlicum racentum. ꝥ hit ne mæg cuman to his agenum earde. ꝥ is to þam mæstan fyre ðe ofer us is. þylæs hit forlæte þa eorþan. ⁊ ealle oþre gesceafta aswindað for ungemetlicum

not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both; nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures: and though it is mixed with all elements, nevertheless *it* cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature, except the sky; for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we have before mentioned, has its own region separately, and yet is every one mixed with other; because no one of the elements can exist without another, though it be not perceptible in the other. Thus water and earth are very difficult to be seen or to be discovered by ignorant men in fire, and nevertheless they are mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should alto-

cẏle. gif hit eallunga from gewite. Hu gestaþoladest eorþan swiþe wundorlice ⁊ fæstlice ꝥ heo ne helt on nane healfe. ne on nanum eorþlic þinge ne stent. ne nanwuht eorþlices hi ne healt. ꝥ hio ne sige. ⁊ nis hire ðonne eþre to feallanne of dune ðonne up. Hu eac þa þriefealdan sawla on geþwærum limum styrest. swa ꝥ þære sawle þẏ læsse ne bẏþ on ðam læstan finger. ðe on eallum þam lichoman. for ði ic cwæþ ꝥ sio sawul wære þriofeald. forþamþe uþwitan secgaþ ꝥ hio hæbbe ðrio gecẏnd. an ðara gecẏnda is ꝥ heo biþ wilnigende. oþer ꝥ hio biþ irsiende. þridde þæt hio biþ gesceadwis. twa ðara gecẏndu habbaþ netenu. swa same swa men. oþer ðara is wilnung. oþer is irsung. ac se mon ana hæfþ gesceadwisnesse. nalles nan oðru gesceaft. forþi he hæfþ oferþungen ealle ða eorþlican gesceafta mid geþeahte ⁊ mid andgite. forþam seo gesceadwisnes sceal wealdan ægþer ge ðære wilnunga ge þæs ẏrres. forþam hio is sẏnderlic cræft ðære sawle. Swa þu gesceope ða saule ꝥ hio sceolde ealne weg hwearfian on hire [selfre.] swa swa eall þes rodor hwerfþ. oððe swa swa hweol onhwerfþ. smeagende ẏmb hire sceoppend. oððe ẏmbe hi selfe. oððe ẏmbe ðas eorþlican gesceafta. ðonne hio þonne ẏmbe hire scippend smeaþ. ðonne bið hio ofer hire selfre. ac þonne hio ẏmbe hi selfe smeað. þonne biþ hio on hire selfre. and under hire selfre hio biþ þonne. ðonne heo lufaþ þas eorþlican þing. ⁊ ðara wundraþ. Hwæt þu Drihten forgeafe þam

ıer depart. Thou hast established earth very derfully and firmly, so that it halts on no , nor stands on any earthly thing, nor does thing earthly hold it that it may not fall; it is not easier for it to fall downwards than ards. Thou also movest the threefold soul greeing limbs; so that there is not less of the in the least finger, than in all the body. aid that the soul was threefold, because phiphers say that she has three natures. One of e natures is, that she has the power of willing; second, that she is subject to passion; the l, that she is rational. Two of these natures, ts have, the same as men. One of them is , the other is passion. But man alone has on, *and* not any other creature. Therefore has excelled all earthly creatures by thought by understanding. For reason should govern will and passion, because it is the peculiar lty of the soul. So hast thou created the , that she should always turn upon herself, ll this sky turns, or as a wheel turns round; iiring about her maker, or about herself, or it these earthly things. When, therefore, she iires about her maker, then is she above elf. But when she enquires about herself, is she in herself. And she is beneath herwhen she loves these earthly things and ires them. Thou, O Lord, hast given to souls velling in the heavens, and wilt there bestow hem worthy gifts, to every one according to

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sawlum eard on hiofonum. ⁊ him þær gifst ƿeorþlice gifa. ælcere be hire geearnunge. ⁊ gedest ꝥ he scinaþ swiþe beorhte. ⁊ ðeah swiþe mistlice birhtu. sume beorhtor. sume unbyrhtor. swa swa steorran. ælc be his geearnunga. Hwæt þu Drihten gegæderast ða hiofonlicon sawla ⁊ ða eorþlican · lichoman. ⁊ hi on ðisse ƿorulde gemengest. swa swa hi from ðe hider comon. swa hi eac to ðe hionan fundiaþ. Ðu fyldest þas eorþan mid mistlicum cynrenum netena. ⁊ hi siþþan aseowe mistlicum sæde treowa ⁊ ƿyrta. Forgif nu Drihten urum Modum ꝥ hi moton to þe astigan þurh ðas earfoþu þisse ƿorulde. ⁊ of þissum bisegum to þe cuman. ⁊ openum eagum ures Modes ƿe moten geseon ðone æþelan æƿelm ealra goda. ꝥ eart Ðu. Forgif us ðonne hale eagan ures Modes. ꝥ ƿe hi þonne moton afæstnian on þe. ⁊ todrif þone mist ðe nu hangaþ beforan ures Modes eagum. ⁊ onliht þa eagan mid ðinum leohte. forþam þu eart sio birhtu þæs soþan leohtes. ⁊ þu eart seo softe ræst soþfæstra. and þu gedest ꝥ hi þe geseoþ. þu eart ealra þinga fruma ⁊ ende. Ðu birst ealle þing buton geswince. Ðu eart ægþer ge ƿeg. ge ladþeoƿ. ge sio stoƿ þe se ƿeg to ligþ. þe ealle men to fundiaþ :·

desert; and *thou* wilt cause them to shine y bright, and yet with very varied brightness, ae brighter, some less bright, even as the stars, ry one according to its desert. Thou, O Lord, ngest together the heavenly souls and the earthly lies, and unitest them in this world. As they m thee came hither, so shall they also to thee ıce tend. Thou hast filled this earth with ious kinds of animals, and afterwards sown it :h various seed of trees and plants. Grant now, Lord, to our minds, that they may ascend to e, through these difficulties of this world, and m these occupations come to thee; and that, th the open eyes of our mind, we may see the preme fountain of all goods. That art Thou. ant us, then, sound eyes of our mind, that we ıy fix them on thee; and dispel the mist that w hangs before the eyes of our mind, and ıminate the eyes with thy light; for thou art brightness of the true light, and thou art soft rest of the just, and thou wilt cause em to behold thee. Thou art of all things, the ginning, and the end. Thou supportest all ıngs without labour. Thou art both the way, d the guide, and the place that the way leads to. ll men tend to thee.

CAPUT XXXIV.

§. I.

ÐA[1] se Wisdom þa þis leoþ and þis gebed asungen hæfde. þa ongan he eft spellian and þus cwæþ. Ic wene þæt hit sie nu ærest þearf. ꝥ ic þe gerecce hwær ꝥ hehste god is. nu ic þe ær hæfde gereht hwæt it wæs. oððe hwylc ꝥ medeme god wæs. hwylc ꝥ immedeme. ac anes þinges ic ðe wolde ærest acsian. Hweþer þu wene ꝥ ænig ðing on þisse worulde swa god sie ꝥ hit ðe mæge forgifan fulle gesælþa. ðy ic þe acsige þy ic nolde ꝥ unc beswice ænegu leas anlicnes for soþa gesælþa. for þy nan mon ne mæg oþsacan ꝥ sum god ne sie ꝥ hehste. swa swa sum mical æwelm ⁊ diop. ⁊ irnon manige brocas ⁊ riþan of. for ðy mon cwiþ be sumum gode ꝥ hit ne sie full god. forþam him biþ hwæs hweg wana. and þeah ne biþ ealles butan. forþam ælc þing wyrþ to nauhte gif hit nauht godes on him næfþ. be þy þu miht ongitan ꝥ of þam mæstan gode cumaþ ða læssan god. næs of þam læssan þæt mæste. ðe ma þe seo ea mæg weorþan to æwelme. ac se æwelm mæg weorðan to ea. and ðeah seo ea cymð eft to þam æwelme. swa cymð ælc god of Gode. and eft to him. and he is þæt fulle

[1] Boet. lib. iii. prosa 10.

CHAPTER XXXIV.

§. I.

WHEN Wisdom had sung this lay and this prayer, he began again to speak, and thus said: I think that it is now in the first place necessary, that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that any thing in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest; as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet *it* is not entirely without *good*, for every thing comes to naught if it has no good in it. Hence thou mayest learn, that from the greatest good come the less goods, not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain. So every good comes from God, and again to him, and he is the full and perfect

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ʒoꝺ. ⁊ ꝥ ꝼullꝼꞃemeꝺe. ꝥ naneꞅ ƿillan ƿana ne biþ. Nu ðu mihꞇ ꞅƿeoꞇole onʒiꞇan ꝥ ꝥ iꞅ Ᵹoꝺ ꞅelꝼ. Hƿi ne mihꞇ þu ʒeþencan. ʒiꝼ nan ƿuhꞇ ꝼull næꞃe. þonne næꞃe nan ƿuhꞇ ƿana. ⁊ ʒiꝼ nan ƿuhꞇ ƿana næꞃe. þonne næꞃe nan ƿuhꞇ ꝼull. ꝼoꞃ þy biþ æniʒ ꝼull þinʒ. þe ꞅum biþ ƿana. ⁊ ꝼoꞃ þy biþ æniʒ þinʒ ƿana. ðe ꞅum biþ ꝼull. ælc þinʒ biþ ꝼulloꞅꞇ on hiꞅ aʒenum eaꞃꝺa. Hƿy ne mihꞇ þu ðonne ʒeþencan ʒiꝼ on æneʒum þiꞅꞅa eoꞃþlicena ʒoꝺa æniʒeꞅ ƿillan ⁊ æniʒeꞅ ʒoꝺeꞅ ƿana iꞅ. ðonne iꞅ ꞅum ʒoꝺ ꝼull ælceꞅ ƿillan. ⁊ niꞅ naneꞅ ʒoꝺeꞅ ƿana. Ða anꝺꞅƿoꞃoꝺe ic ⁊ cƿæþ. Sƿiþe ꞃihꞇlice ⁊ ꞅƿiþe ʒeꞅceaꝺƿiꞅlice þu hæꝼꞅꞇ me oꝼeꞃcumen ⁊ ʒeꝼanʒen. ꝥ ic ne mæʒ no ƿiþcƿeþan. ne ꝼuꞃþum onʒean ꝥ ʒeþencan. buꞇon ꝥ hiꞇ iꞅ eall ꞅƿa ꞅƿa ðu ꞅeʒꞅꞇ :·

§. II. Ða[y] cƿæþ ꞅe Ƿiꞅꝺom. Nu ic ƿolꝺe ꝥ þu þohꞇeꞅꞇ ʒeoꞃnlice oþþe ꝥ þu onʒeaꞇe hƿæꞃ ꞅeo ꝼulle ʒeꞅælþ ꞃie. Hu ne ƿaꞅꞇ ðu nu ꝥ eall moncyn iꞅ anmoꝺlice ʒeþaꝼa ꝥ Ᵹoꝺ iꞅ ꝼꞃuma ealꞃa ʒoꝺa ⁊ ƿealꝺenꝺ eallꞃa ʒeꞅceaꝼꞇa. he iꞅ ꝥ hehꞅꞇe [ʒoꝺ.] ꞃe nænne monn nu þæꞅ ne ꞇƿeoþ. ꝼoꞃþam þe he nauhꞇ nyꞇon beꞇeꞃe. ne ꝼuꞃþum nauhꞇ emn ʒoꝺeꞅ. ꝼoꞃþam uꞅ ꞅeʒþ ælc ʒeꞅceaꝺƿiꞅneꞅ ⁊ ealle men ꝥ ilce anꝺeꞇꞇaþ ꝥ Ᵹoꝺ ꞃie ꝥ hehꞅꞇe ʒoꝺ. ꝼoꞃþam þe hi ꞇæcniaþ ꝥ eall ʒoꝺ on him ꞅy. ꝼoꞃþæm ʒiꝼ hiꞇ ꞅƿa næꞃe. ðonne næꞃe he ꝥ ꝥ he ʒehaꞇen iꞅ.

[y] Boet. lib. iii. prosa 10.—Quò verò, inquit, habitet, &c.

good which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not conceive, *that* if nothing were full, then would nothing be deficient; and if nothing were deficient, then would nothing be full? Therefore is any thing full, because some is deficient; and therefore is any thing deficient, because some is full. Every thing is most full in its proper station. Why canst thou not then conceive, *that* if in any of these earthly goods there is a deficiency of any will and of any good, then some good is full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict or even imagine *any thing* contrary to it, but that it is all even as thou sayest.

§. II. Then said Wisdom: Now I would that thou shouldest consider studiously until thou discover where the full happiness is. Dost thou not then know, that all mankind is unanimously consenting that God is the origin of all goods, and the governour of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed any thing equally good. Therefore every argument informs us, and all men acknowledge the same, that God is the highest good; for they show that all good is in him. For if it were not so, he would not be that which he is called; or *if* any thing were more ancient or

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oþþe ænig þing ær ƿære. oþþe æltæƿre. ðonne ƿære þæt betere ðonne he. Ac forþam þe nan ðing næs ær þonne he. ne æltæƿre ðonne he. ne deorƿeorþre ðonne he. forþam he is fruma. ⁊ æƿelm. ⁊ hrof eallra goda. genog sƿeotol hit is. þæt ꝥ fulle god ƿas. ærþam þe ꝥ ƿana. ꝥ is to gelefanne ꝥ se hehsta god is ælces godes fullast. þy læs ƿe leng spræcen ymbe ðonne ƿe þyrfon. Se ilca God is. sƿa sƿa ƿe ær sædon. ꝥ hehste god. ⁊ ða selestan gesælþa. nu hit is openlice cuþ. ꝥ þa selestan gesælþa on nanum oþrum gesceaftum ne sint. buton on Gode. Ða cƿæþ ic. Ic eom geþafa :·

§. III. Ða[*] cƿæþ he. Ic þe healsige ꝥ ðu gesceadƿislice ꝥ ongite ꝥ te God is full ælcre fullfremednesse. ⁊ ælces godes. ⁊ ælcere gesælþe. Ða cƿæþ ic. Ic ne mæg fullice ongitan. for hƿi ðu eft segst ꝥ ilce ꝥ þu ær sædest. Ða cƿæþ he. Forþy ic hit þe secge eft. þy ic nolde ꝥ ðu ƿendest ꝥ se God ðe fæder is ⁊ fruma eallra gesceafta. ꝥ him ahƿonan utane come his seo heahe godnes. ðe he full is. Ne ic eac nolde ꝥ þu ƿendest ꝥ te oþer ƿære his god ⁊ his gesælþ. oðer he self. forþam gif þu ƿenst ꝥ him ahƿonan utan comon ða god ðe he hæfþ. ðonne ƿære ꝥ þing betere ðe hit him fram come. ðonne he. gif hit sƿa ƿære. Ac ꝥ is sƿiþe dyslic ⁊ sƿiþe micel synn ꝥ mon þæs ƿenan sceole be Gode.

[*] Boet. lib. iii. prosa 10.—Sed quæso, inquit, &c.

more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore he is the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is most full of every good (not to speak longer about *it* than we need.)—The same God is, as we have before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it.*

§. III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot well comprehend why thou again sayest the same which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose, that his good and his happiness were one *thing*, *and* himself another. For if thou thinkest that the good which he has, *is* come to him from without, then would that thing from which it came to him be better than he, if it so were. But it is very foolish

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oððe eft ƿenan ꝥ ænig þing ær him ƿære. oððe betere ðonne he. oþþe him gelic. Ac ƿe sceolon bion geþafan ꝥ se God sie eallra ðinga betst. Gif þu nu gelefst ꝥ God sie sƿa sƿa on monnum biþ. oððer biþ se mon. ꝥ biþ saƿl ⁊ lichoma. oððer biþ his godnes. þa gegædraþ [God] ⁊ eft ætgædre gehelt ⁊ gemetgaþ. gif þu ðonne gelefst ꝥ hit sƿa sie on Gode. ðonne scealt þu nede geleofon ꝥ sum anƿeald sie mara ðonne his. þæt ðonne his sƿa gesomnige sƿa he þone urne deþ. Hƿæt ælc þing ðe tosceaden biþ from oþrum. biþ oþer. oþer ꝥ þing. ðeah hi ætgædere sien. Gif þonne hƿelc þing tosceaden biþ from ðam hehstan gode. ðonne ne biþ ꝥ no ꝥ hehste god. ꝥ is ðeah micel syn to geþencenne be Gode. ꝥ ænig god sie buton on him. oððe ænig from him adæled. forþamþe nan ƿuht nis betere ðonne he. ne emn god him. Hƿilc þing mæg beon betere þonne his sceoppend. Forþam ic secge mid rihtre gesceadƿisnesse. ꝥ ꝥ sie ꝥ hehste god on his agenre gecynde. ꝥ te fruma is eallra þinga. Ða cƿæþ ic. Nu þu hæfst me sƿiþe rihte oferreahte. Ða cƿæþ he. Hƿæt ic þonne ær sæde ꝥ ꝥ hehste god ⁊ sio hehste gesælþ an ƿære. Ða cƿæþ ic. Sƿa hit is. Ða cƿæþ he. Hƿæt ƿille ƿe ðonne secgan hƿæt ꝥ sie elles butan God. Ða cƿæþ ic. Ne mæg ic þæs oþsacan. forþamþe ic his ƿæs ær geþafa :-

ry great sin, that any one should thus God; or moreover think that any thing re him, or better than he, or like him. must necessarily be certain that God is ngs the best. If thou then believest that ike as it is among men, *with respect to* *thing* is the man, namely, soul and body, her is his goodness, which God joins and s holds together and regulates; if thou that it is so with respect to God, then u of necessity believe that some power than his, which may join together what s to him as he does what appertains to us. whatsoever is distinct from another *thing*, *nd* the thing another, though they may be If therefore any thing is distinct from st good, then that is not the highest good. ever great sin to imagine concerning God, good can be external to him, or any sepa- m him; because nothing is better than he, y good with him. What thing can be better reator? Therefore I say with right reason, is the highest good in its own nature, which gin of all things. Then said I: Now thou y rightly instructed me. Then said he: I before said, that the highest good and est happiness was one. Then said I: So hen said he: What shall we then say? is that but God? Then said I: I cannot s, for I was already convinced of it.

§. IV. Ða[a] cwæþ he. Hwæþer ðu hit asweotolor ongiton mæge. gif ic ðe sume bisne get secge. Gif nu twa god wæron. ðe ne mihton æt somne bion. ⁊ wæron þeah butu gode. hu ne wære hit ðonne genoh sweotol. ꝥ hiora nære nauþer ꝥ oþer. for þy ne mæg þæt fulle god bion no todæled. hu mæg hit beon ægþer ge full. ge wana. forþam we cweþaþ ꝥ sio fulle gesælþ ⁊ god. ꝥ hi sien an god ⁊ ꝥ sie ꝥ hehste. ða ne magon næfre weorþan todælede. Hu ne sceolon we þonne nede bion geþafan ꝥ sio hehste gesælþ ⁊ sio heahe godcundnes an sie. Ða cwæþ ic. Nis nan þing soþre þonne þæt. ne magon we nanwuht findan betere þonne God. Ða cwæþ he. Ac ic wolde get mid sumre bisne þe behwerfan utan ꝥ þu ne mihtst nænne weg findan ofer. swa swa uþwitena gewuna is. ꝥ hi willaþ simle hwæt hwegu niwes ⁊ seldcuþes eowian. ꝥ hi mægen mid ðy aweccan ꝥ Mod þara geherendra :·

§. V. Hu[b] ne hæfdon we ær gereht ꝥ ða gesælþa and sio godcundnes an wære. se þe ðonne þa gesælþa hæfþ. ðonne hæfþ he ægþer se þe ðone ægþer hæfþ. Hu ne biþ se ðonne full eadig. Hu ne wast þu nu hwæt we cweþaþ ꝥ se bio wis þe wisdom hæfþ. ⁊ rihtwis ðe rihtwisnesse hæfþ. swa we cweþaþ eac ꝥ ꝥ sie [God.] þe þa godnesse hæfþ ⁊ ða gesælþa. ⁊ ælc gesælig mon

[a] Boet. lib. iii, prosa 10.—Respice, inquit, an hinc quoque, &c.

[b] Ibid.—Nam quoniam beatitudinis adeptione, &c.

§. IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I again give thee some instance. If therefore two goods existed, which could not be together, and were nevertheless both good, would it not then be sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we affirm that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced, that the highest happiness and the supreme Divinity is one? Then said I: Nothing is more true than that. We are not able to discover any thing better than God. Then said he: But I am still desirous to instruct thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and extraordinary, that they may thereby awaken the mind of the hearers.

§. V. Have we not already proved that happiness and the Divinity was one? He then who has happiness, possesses both in possessing either. Is he not then full happy? Knowest thou not, moreover, what we say, that any one is wise, who has wisdom; and righteous, who has righteousness? So we also call that God, which has goodness and happiness; and every happy man is a God. And yet there is one God, who is the stem and foundation of all goods, and from whom come all

biþ [God.] ⁊ þeah is an God. se is stemn ⁊ staðol ealra goda. ⁊ of ðæm cumaþ eall god. ⁊ eft hi fundiaþ to him. ⁊ he ƿelt eallra. þeah he nu sie se fruma ⁊ se staþol eallra goda þe of him cumaþ. swa swa ealle steorran ƿeorþaþ onlihte ⁊ gebirhte of ðære sunnan. sume þeah beorhtor. sume unbeorhtor. swa eac se mona. swa miclum he liht swa sio sunne hine gescinþ. ðonne hio hine ealne geondscinþ ðonne biþ he eall beorht. Ða ic þa þis spell ongeat. þa ƿearþ ic agælƿed. ⁊ swiþe afæred. ⁊ cƿæþ. Is þis la ƿundorlic. ⁊ ƿinsum. ⁊ gesceadƿislic spell ꝥ þu nu segst. Ða cƿæþ he. Nis nan ƿuht ƿynsumre ne geƿisre ðonne ꝥ þing ꝥ þis spell ymbe is. ⁊ ƿe nu ymbe sprecan ƿillaþ. forþam me ðincþ god ꝥ ƿe hit gemengen to þam ærran. Ða cƿæþ ic. Hƿæt is ꝥ la :·

§. VI. Ða[c] cƿæþ he. Hƿæt þu ƿast ꝥ ic ðe ær sæde ꝥ sio soðe gesælþ ƿære god. ⁊ of ðære soþan gesælþe cumað eall ða oþre god ðe ƿe ær ymbe spræcon. ⁊ eft to. swa swa of ðære sæ cymþ ꝥ ƿæter innon þa eorþan. and þær afersceaþ. cymþ ðonne up æt ðam æƿelme. ƿyrþ ðonne to broce. ðonne to ea. ðonne andlang ea. oþ hit ƿyrþ eft to sæ. Ac ic ƿolde þe nu acsian hu ðu þis spell understanden hæfdest. Hƿæþer ðu ƿene ꝥ þa fif god. ðe ƿe oft ær ymbe spræcon. ꝥ is anƿeald. ⁊ ƿeorþscipe. ⁊ foremærnes. ⁊

[c] Boet. lib. iii. prosa 10.—Cùm multa, inquit, beatitudo continere, &c.

goods, and again they tend to him, and he governs all *things*. He is assuredly the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and illuminated by the sun; some however more brightly, some less brightly. The moon also gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright.—When I heard this speech, I was astonished and greatly afraid, and said: This indeed is a wonderful and delightful and rational argument, which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument leads to, and *which* we will now mention; for it seems to me expedient that we add it to the preceding. Then said I: What is that?

§. VI. Then said he: Thou knowest that I before said to thee, that the true happiness was good; and that all the other goods which we have before spoken about, come from the true happiness, and again to *it*. Thus, from the sea the water enters into the earth, and there becomes fresh. *It* then comes up through the fountain, *and* then runs to the brook, then to the river, then along the river, till it returns to the sea. But I would now ask thee, how thou hadst understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned; namely, power, and honour, and glory, and abundance, and plea-

genyht. ⁊ blis. Ic wolde witon hwæþer ðu wendest ꝥ ðas god wæron limu þære soþan gesælþe. swa swa monegu limu beoþ on anum men. ⁊ weorþaþ ðeah ealle to anum lichoman. oððe þu wendest ꝥ hwylc an ðara fif goda worhte ða soþan gesælþe. ⁊ siððan þa feower good wæron hire god. swa swa nu sawl ⁊ licchoma wyrcað ánne mon. ⁊ se an mon hæfþ manige lim. ⁊ ðeah to ðam twam. ꝥ is to ðære sawle ⁊ to þam lichoman. belimpaþ ealle þas þæs monnes good. ge gastlice. ge lichomlice. Ðæt is nu þæs lichoman god. ꝥ mon sie fæger. ⁊ strang. ⁊ lang. ⁊ brad. ⁊ manegu oþru god to eac þam. ⁊ ne biþ hit ðeah se lichoma self. forþam ðeah he ðara goda hwylc forleose. ðeah he biþ ꝥ he ær wæs. þonne is ðære sawle god wærscipe. ⁊ gemetgung. ⁊ geþyld. ⁊ rihtwisnes. ⁊ Wisdom. and manege swelce cræftas. ⁊ swa ðeah biþ oþer sio sawl. oþer biþ hire cræftas. Ða cwæþ ic. Ic wolde ꝥ ðu me sædest get sweotolor ymbe ða oþre god þe to ðære soþan gesælþe belimpaþ. Ða cwæþ he. Ne sæde ic þe ær ꝥ sio gesælþ god wære :· Gyse. cwæþ ic. þu ꝥ sædest ꝥ hio ꝥ hehste good wære. Ða cwæð he. Eart ðu nu get geþafa ꝥ te anweald. ⁊ weorþscipe. ⁊ foremærnes. ⁊ genyht. ⁊ blis. ⁊ seo eadignes. ⁊ ꝥ hehste god. ꝥ ða sien ealle an. ⁊ ꝥ an ðonne sie god. Ða cwæþ ic. Hu wille ic nu þæs oþsacan. Ða cwæþ he. Hwæþer ðincþ þe ðonne ꝥ þa ðing sien. þe þara soþena gesælþa limu. ðe sio gesælþ self. Ða cwæþ ic. Ic wat nu hwæt

sure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members of one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, namely, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and long, and broad, and many other goods in addition to these, and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it before was. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues; and nevertheless the soul is one *thing*, *and* its virtues are another. Then said I: I wish thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Have I not already said to thee that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and honour, and glory, and abundance, and pleasure, and felicity, and the supreme good, that these are all one, and that one is good. Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicities, or the

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þu ƿoldeſt ƿitan. ac me lyſte bet ꝥ þu me ſædeſt ſume hƿile ymbe ꝥ. ðonne ðu me acſodeſt. Ða cƿæþ he. Hu ne miht ðu ᵹeþencan. ᵹiꝼ ða ᵹod ƿæꞃon þæꞃe ſoþan ᵹeſælþe limu. ðonne ƿæꞃon hi hƿæt hƿeᵹu todæled. ſƿa ſƿa monneſ lichoman limu biþ hƿæt hƿeᵹu todæled. ac þæꞃa lima ᵹecynd iſ ꝥ hie ᵹeƿyꞃcaþ ænne lichoman. ⁊ ðeah ne biþ eallunᵹa ᵹelice. Ða cƿæþ ic. Ne ðeaꞃꝼþ þu maꞃe ſƿincan ymbe ꝥ. ᵹenoᵹ ſƿeotole ðu hæꝼſt me ᵹeſæd. ꝥ þa ᵹod ne ſint nan ƿuht todæled ꝼꞃom ðæꞃe ſoþan ᵹeſælþe. Ða cƿæþ he. Ᵹenoᵹ ꞃihte ðu hit onᵹiteſt. nu þu onᵹiteſt ꝥ þa ᵹod ealle ſint ꝥ ilce ꝥ ᵹeſælþ iſ. ⁊ ſio ᵹeſælþ iſ ꝥ hehſte ᵹod. ⁊ ꝥ hehſte ᵹod iſ Ᵹod. ⁊ ſe Ᵹod iſ ſimle on anum untodæled. Ða cƿæþ ic. Niſ þæꞃ nan tƿeo. Ac ic ƿolde nu ꝥ ðu me ſædeſt hƿæt hƿeᵹu uncuþeſ :·

§. VII. Ða[d] cƿæþ he. Ðæt iſ nu ſƿeotol. ꝥ te eall þa ᵹod. ðe ƿe æꞃ ymbe ſƿꞃæcon. belimpaþ to ðam hehſtan ᵹode. ⁊ þy men ſecaþ ᵹod ᵹenoᵹ. ðe he ƿenaþ ꝥ ꝥ ſie ꝥ hehſte ᵹod. þy hi ſecaþ anƿeald. ⁊ eac oþꞃu ᵹod. ðe ƿe æꞃ ymbe ſƿꞃæcon. ðy hi ƿenaþ ꝥ hit ſie ꝥ hehſte ᵹod. be þy ðu miht ƿitan ꝥ ꝥ hehſte ᵹod iſ hꞃoꝼ eallꞃa þaꞃa oþꞃa ᵹoda þe men ƿilniaþ. ⁊ hi lyſt. ꝼoꞃþam ðe

[d] Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipe, &c.

happiness itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somewhile concerning it, than *that* thou shouldest enquire of me. Then said he: Canst thou not imagine, *that* if the goods were members of the true happiness, they would then be in some degree separated, as the members of man's body are in some degree separated. But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me, that the goods are not separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one *and* inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something less known *to me*.

§. VII. Then said he: It is evident that all the goods which we have before mentioned, appertain to the highest good; and therefore men seek sufficient good, when they consider that *which they seek* the highest good. They therefore seek power, and also the other goods which we have before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and list. For no man lists any

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nanne mon ne lyst nanes ðinges buton goodes. oððe hwæs hwegu ðæs þe goode gelic biþ. maniges þinges hi wilniaþ ðe full god ne biþ. ac hit hæfþ ðeah hwæt hwegu gelices goode. forþam we cweþaþ ꝥ ꝥ hehste god sie ðe hehsta hrof eallra goda. ⁊ seo hior ðe eall god on hwearfaþ. ⁊ eac ꝥ þing ðe mon eall god fore deþ. for þam ðinge men lyst ælces ðara goda ðe hi lyst. ꝥ ðu miht swiþe sweotole ongitan be þam. ðe nanne mon ne lyst þæs þinges þe hine lyst. ne þæs þe he deþ. ac þæs þe he mid þam earnaþ. forþamþe he wenþ. gif he ðonne lust begite. ⁊ ꝥ þurhtio. ꝥ he ðonne getihhod hæfþ. ꝥ he þonne hæbbe fulle gesælþa. Hu ne wast ðu ꝥ nan mon for þy ne rit. ðe hine ridan lyste. ac rit for þy þe he mid þære rade earnaþ sume earnunga. Sume mid þære rade earniaþ ꝥ hie wien ðy halran. Sume earniaþ ꝥ hie wien þy cafran. Sume ꝥ hi woldon cuman to sumere þara stopa ðe hi ðonne to fundiaþ. Hu ne is þe nu genoh sweotol ꝥ men nane wuht swiðor ne lufiaþ. ðonne he doþ ꝥ hehste god. forþamþe ælc wuht ðæs ðe hi wilniaþ oððe doþ. hi doþ for þy. ðe hi woldon habban ꝥ hehste good on þæm. ac he dweliaþ sume on þam ðe hi wenaþ ꝥ hie mægen habban full god ⁊ fulle gesælþa on ðisum andweardum godum. Ac ða fullan gesælþa ⁊ ꝥ hehste god is God self. swa swa we oft ær sædon. Ða cwæþ ic. Ne mæg ic no geþencan hu ic þæs oþsacan mæge. Ða cwæþ he. Uton lætan þonne bion þas spræce. ⁊ bion unc þæs orsorge. nu ðu swa fullice ongiten hæfst ꝥ God simle biþ

thing except good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the supreme good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all good. For this cause, men list every one of the goods which they list. This thou mayest very plainly perceive hereby, *namely*, that no man lists the thing which he desires, or that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he then has resolved on, he shall have full happiness. Dost thou not know, that no man rides because he lists to ride, but rides because he by riding earns some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some, that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because every thing which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err, in thinking that they can have full good and full happiness in these present goods. But the full happiness and the supreme good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so

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untodæledlic ⁊ full god. ⁊ þ̄ his good ⁊ his gesælþ him nahwonan utane ne com. ac wæs simle on him selfum. ⁊ nu is. ⁊ á biþ :-

§. VIII. Ða* se Wisdom ða ðis spell asæd hæfde. þa ongan he eft singan ⁊ þus cwæþ. Wel la men wel. ælc þara þe freo sie fundige to ðam goode. ⁊ to ðam gesælþum. ⁊ se þe nu gehæft sie mid ðære unnyttan lufe þisse middan geardes. sece him freodom hu he mæge becuman to þam gesælþum. forþam þ̄ is sio an ræst eallra urra geswinca. sio an hýþ býþ simle smyltu æfter eallum ðam ýstum ⁊ ðam ýþum urra geswinca. þ̄ is seo an friðstow ⁊ sio an frofer earminga æfter ðam earmðum þisses andweardan lifes. Ac þa gýldenan stanas. ⁊ þa seolfrenan. ⁊ ælces cýnnes gimmas. ⁊ eall þes andweardra wela. ne onlihtaþ hi nauht þæs modes eagan. ne heora scearpnesse nauht gebetaþ to ðære sceawunga ðære soþan gesælþe. ac get swiþor he ablendaþ ðæs Modes eagan. ðonne hi hi ascirpan. Forþam ealle þa þing ðe her liciaþ on þisum andweardum life. sint eorþlice. for ðý hi sint fleonde. Ac sio wundorlice beorhtnes. ðe ealle ðing gebirht ⁊ eallum welt. nyle þ̄ þa sawla forweorþan. ac wile hi onlihtan. Gif ðonne hwelc mon mæge geseon ða birhtu þæs heofenlican leohtes mid hluttrum eagum

* Boet. lib. iii. metrum 10.

far secure; since thou hast so fully learned that God is ever inseparable and full good, and his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§. VIII. When Wisdom had ended this discourse, he began again to sing, and thus said: Well, O men, well! Let every one who is free aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven *which* is ever calm after all the storms and billows of our labours: this is the only asylum, and the only comfort of the wretched, after the calamities of this present life. But golden stones, and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness, for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life, are earthly, *and* are therefore fugitive. But the wonderful brightness, which illuminates all things, and governs all, wills not that souls should perish, but wills to enlighten them. If then any man may behold the splendour of the heavenly light, with the clear eyes of his mind; then will he say, that the brightness of the

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his Modes. ðonne ƿile he cƿeþan ꝥ sio beorhtnes þære sunnan sciman sie. þæs ær. nes to metanne ƿiþ þa ecan birhtu Godes :·

§. IX. Ða[r] se Ƿisdom ða þis leoþ asungen hæfde. þa cƿæþ ic. Ic eom geþafa ðæs þe ðu segst. forþamþe ðu hit hæfst geseþed mid gesceadƿislicre race. Ða cƿæþ he. Mid hu miclan feo ƿoldest þu nu habban geboht ꝥ þu mihtest ongitan hƿæt ꝥ soþe god ƿære. ⁊ hƿelc hit ƿære. Ða cƿæþ ic. Ic ƿolde fægnian mid sƿiþe ungemetlice gefean. ⁊ ic ƿolde mid unarimedum feo gebycgan ꝥ ic hit moste geseon. Ða cƿæþ he. Ic hit þe ðonne ƿille getæcan. Ac ꝥ an ic þe bebeode. ꝥ þu þeah for ðære tæcninge ne forgite ꝥ ꝥ ic ær tæhte. Ða cƿæþ ic. Nese. ne forgite ic hit no. Ða cƿæþ he. Hu ne sædon ƿe þe ær ꝥ þis andƿearde lif ðe ƿe her ƿilniaþ. nære no ꝥ hehste god. forþam hit ƿære mistlic ⁊ on sƿa manigfeald gedæled. ꝥ hit nan mon ne mæg eall habban ꝥ him ne sie sumes þinges ƿana. Ic þe tæhte ða ꝥ te ðær ƿære ꝥ hehste god. ðær ðær þa god ealle gegæderode bioþ. sƿelce hi sien to anum ƿecge gegoten. Ðonne þær biþ full good. ðonne ða god ealle. þe ƿe ær ymbe spræcon. beoþ to anum gode gegaderod. ðonne ne biþ þær nanes godes ƿana. ðonne þa god ealle on annesse bioþ. ⁊ sio annes bið on ecnesse. Gif hi on ecnesse næren. ðonne nære hiora sƿa sƿiþe to

[r] Boet. lib. iii. prosa 11.

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sunshine (this former) is not to be compared with the eternal brightness of God.

§. IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it with rational argument. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with an infinite price, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou nevertheless, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life, which we here desire, was not the highest good; because it was diverse, and so manifoldly divided that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there, where the goods are all collected, as if they were melted into one mass. Then is there full good, when the goods which we have before mentioned are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal. If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I

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girnanne. Ða cƿæþ ic. Ðæt is gesæd. ne mæg ic þæs no tweogan. Ða cƿæþ he. Ær ic ðe hæfde gesæd ꝥ ꝥ nære full god þæt eall ætgædere nære. forþam is ꝥ full god ðæt eall ætgædere is untodæled. Ða cƿæð ic. Sƿa me þincþ. Ða cƿæþ he. Ƿenst þu nu ꝥ ealle ða þing þe gode sint on þisse ƿorulde. for þy gode sint. þy hi habbaþ hƿæt hƿegu godes on him. Ða cƿæþ ic. Hƿæs mæg ic elles ƿenan. hu ne is hit sƿa. Ða cƿæþ he. Ðu scealt þeah gelyfan ꝥ sio annes ⁊ sio godnes an þing sie. Ða cƿæþ ic. Ne mæg ic þæs oþsacan. Ða cƿæþ he. Hu ne miht ðu geþencan ꝥ ælc þing mæg bion. ge on ðisse ƿorulde. ge on þære toƿeardan. ða hƿile þe hit untodæled biþ. þonne ne biþ hit eallunga sƿa sƿa hit ær ƿæs. Ða cƿæþ ic. Sege me ꝥ sƿeotolor. ne mæg ic fullice ongitan æfter hƿæm ðu sƿyrast. Ða cƿæþ he. Ƿast ðu hƿæt mon sie. Ða cƿæþ ic. Ic ƿat ꝥ hit is saƿl ⁊ lichoma. Ða cƿæþ he. Hƿæt ðu ƿast ꝥ hit biþ mon. ða hƿile ðe seo saƿl ⁊ se lichoma untodælde beoþ. ne biþ hit nan mon. siððan hi todælde bioþ. sƿa eac se lichoma biþ lichoma. þa hƿile þe he his limu ealle hæfþ. gif he ðonne hƿylc lim forlyst. þonne ne biþ he eall sƿa he ær ƿæs. ꝥ ilce þu miht geþencan be ælcum ðinge. ꝥ nan þing ne biþ sƿelce hit ƿas siððan hit ƿanian onginþ. Ða cƿæþ ic. Nu ic hit ƿat. Ða cƿæð he. Ƿenst ðu hƿæþer ænig gesceaft seo. ðe hire ƿillan nylle ealne ƿeg bion. ac ƿile hire agnum ƿillan forƿeorþan :·

doubt it. Then said he: I had formerly proved to thee, that that was not full good, which was not all together; because that is full good which is all together *and* undivided. Then said I: So it appears to me. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny it. Then said he: Canst thou not perceive, that every thing is able to exist, both in this world and in the future, so long as it remains unseparated; but afterwards it is not altogether as it before was? Then said I: Say that to me more plainly. I cannot fully understand what thou art enquiring about. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, whilst the soul and the body are unseparated. It is not man after they are separated. Thus also the body is body, whilst it has all its members; but if it loses any member, then it is not all as it before was. The same thou mayest conceive with respect to every thing; that nothing is such as it was, after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature, which of its will desires not always to be; but of its own will desires to perish?

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§. X. Ða[a] cƿæþ ic. Ne mæg ic nane cƿica ƿuht ongitan ðara þe ƿite hƿæt hit ƿille. oððe hƿæt it nylle. ðe ungened lyste forƿeorþan. forþam ælc ƿuht ƿolde bion hal ⁊ libban. ðara þe me cƿica ðincþ. bute ic nat be treoƿum. ⁊ be ƿyrtum. ⁊ be sƿilcum gesceaftum sƿylce nane saƿle nabbaþ. Ða smearcode he ⁊ cƿæþ. Ne ðearft þu no be þæm gesceaftum tƿeogan þe ma þe be þæm oþrum. Hu ne miht þu geseon ꝥ ælc ƿyrt ⁊ ælc ƿuda ƿile ƿeaxan on þæm lande selost. ðe him betst gerist. ⁊ him gecynde biþ ⁊ geƿunelic. and þær þær hit gefret ꝥ hit hraþost ƿeaxan mæg. ⁊ latost ƿealoƿigan. Sumra ƿyrta oððe sumes ƿuda eard biþ on dunum. sumra on mersum. sumra on morum. sumra on cludum. sumre on barum sondum. Nim þonne sƿa ƿuda. sƿa ƿyrt. sƿa hƿeþer sƿa ðu ƿille. of þære stoƿe þe his eard ⁊ æþelo biþ on to ƿeaxanne. ⁊ sette on uncynde stoƿe him. ðonne ne gegreƿþ hit ðær nauht. ac forsearaþ. forþam ælces landes gecynd is. ꝥ hit him gelice ƿyrta ⁊ gelicne ƿudu tydrige. and hit sƿa deþ. friþaþ ⁊ fyrþraþ sƿiþe georne. sƿa longe sƿa heora gecynd biþ. ꝥ hi groƿan moton. Hƿæt ƿenst þu forhƿi ælc sæd grope innon ða eorþan. ⁊ to ciþum ⁊ to ƿyrtrumum ƿeorþe on ðære eorþan. buton for þy þe hi tiohhiaþ ꝥ se stemn ⁊ se helm mote þy fæstor ⁊ þy leng standon. Hƿi ne miht þu ongitan. ðeah þu hit geseon ne mæge. ꝥ eall se

[a] Boet. lib. iii. prosa 11.—Si animalia, inquam, considerem, &c.

§. X. Then said I: I cannot find any living thing, which knows what it wills or what it wills not, which uncompelled chooses to perish. For every thing, of such as I deem living, desires to be hale and to live. But I know not concerning trees, and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt about these creatures, any more than about the others. Canst thou not see, that every herb and every tree will grow best in that land which best agrees with it, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some in moors, of some on rocks, of some on bare sands. Take therefore tree or herb, whichsoever thou wilt, from the place which is its native soil and country to grow in, and set *it* in a place unnatural to it; then will it not grow there, but will wither. For the nature of every land is, that it should nourish herbs suitable to it, and wood suitable. And it so does; protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to shoots and to roots in the earth; except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that

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dæl. se þe þær treowes on twelf monþum geweaxeþ. ꝥ he onginþ of ðam wyrtrumum. and swa upweardes groweþ oþ þone stemn. ⁊ siððan andlang ðæs wiþan. ⁊ andlang þære rinde oþ ðone helm. and siððan æfter ðam bogum oððe ꝥ hit ut aspringþ. on leafum. ⁊ on blostmum. ⁊ on bledum. Hwi ne miht þu ongitan ꝥ te ælc wuht cwices biþ innanweard hnescost. ⁊ unbroc heardost. Hwæt þu miht geseon hu ꝥ treow biþ uton gescyrped ⁊ bewæfed mid þære rinde wiþ ðone winter. ⁊ wiþ þa stearcan stormas. ⁊ eac wiþ þære sunnan hæto on sumere. Hwa mæg ꝥ he ne wundrige swylcra gesceafta ures sceoppendes. ⁊ huru þæs sceoppendes. and ðeah we his nu wundrien. hwelc ure mæg areccan medemlice ures sceppendes willan ⁊ anweald. hu his gesceafta weaxaþ ⁊ eft waniaþ. ðonne ðær tima cymþ. ⁊ of heora sæde weorþaþ eft geedniwade. swylce hi þonne weorðon to edsceafte. hwæt hi ðonne eft bioþ. ⁊ eac hwæt hwegu anlice bioð. swilce he á beon. forþam hi ælce geare weorþaþ to ædsceafte :·

§. XI. Hweþer[b] ðu get ongite ꝥ ða uncweþendan gesceafta wilnodon to bionne on ecnesse swa ilce swa men. gif hi mihton. Hwæþer ðu nu ongite forhwy ꝥ fyr fundige up. and sio eorþe of dune. for hwy is þæt. buton for þy ðe God gesceop his eard up. ⁊ hire of dune.

[b] Boet. lib. iii. prosa 11.—Ea etiam quæ inanimata esse creduntur, &c.

all that part of the tree which grows in twelve months, begins from the roots, and so grows upwards into the trunk, and afterwards along the pith, and along the bark, to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing, is inwardly softest, and unbroken hardest? Moreover thou mayest observe, how trees are outwardly clothed and covered round with bark, against the winter, and against the sharp storms, and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And, though we admire him, which of us can declare worthily our Creator's will and power? how his creatures grow, and again decay, when the time thereof comes; and from their seed become again restored, as if they were then newly created? What they then again are, and also in some measure unchangedly are; such they ever shall be, because they are every year newly created.

§. XI. Dost thou now understand, that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither, where its station and its health most is; and flies from

for þy fundiaþ ælc gesceaft þider swiþost. þider his eard 7 his hælo swiþost bioþ. and flihþ ꝥ te him wiþerweard biþ. 7 ungebyde. 7 ungelic. Hwæt þa stanas. forþam hi sint stille gecynde and heardre. bioþ earfoþe to todælenne. and eac uneaþe to somne cumaþ. gif hi gedælede weorþaþ. gif þu þonne ænne stan toclifst. ne wyrþ he næfre gegaderod swa he ær wæs. Ac ꝥ wæter 7 sio lyft bioþ hwene hnescran gecynde. hi bioþ swiþe eaþe to todælenne. ac hi biþ eft sona ætgædere. Ðæt fyr ðonne ne mæg næfre weorþan todæled. Ic sæde þeah nu hwene ær. ꝥ te nan wuht his agenum willum nolde forweorþan. ac ic eom nu mare ymbe ꝥ gecynd. þonne ymbe þone willan. forþam hi hwilum willaþ on twa. þu miht witan be manegum þingum ꝥ ꝥ gecynd is swiþe micel. is ꝥ for micel gecynd. ꝥ urum lichoman cymþ eall his mægen of ðam mete þe we þicgaþ. and ðeah færþ se mete ut þurh ðone lichomon. ac his swæc ðeah 7 his cræft gecymþ on ælcere ædre. swa swa mon melo sift. ꝥ melo ðurh crypþ ælc þyrel. 7 þa sifoþa weorþaþ asyndred. swa eac ure gast biþ swiþe wide farende urum unwillum 7 ures ungewealdes for his gecynde. nalles for his willan. ꝥ biþ ðonne þonne we slapaþ. Hwæt ða netenu ðonne. 7 eac þa oþre gesceafta. ma wilniaþ ðæs þe hi wilniaþ for gecynde ðonne for willan. Ungecyndelic is ælcre wuhte ꝥ hit wilnige frecennesse oððe deaþes. ac þeah manig þing biþ to þæm gened ꝥ hit willnaþ ðara ægþres. forþam se willa biþ ðonne strengra

what is contrary, and disagreeing, and unlike to it. Stones, because they are of immoveable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air, are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I have just now said, that nothing of its own will would perish; but I am *speaking* rather concerning the nature, than concerning the will, for these are sometimes differently inclined. Thou mayest know by many things that nature is very powerful. It is through powerful nature, that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But nevertheless its savour and its virtue enters every pore, even as any one sifts meal; the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will and without our power, by reason of its nature, not by reason of its will; namely, when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to every thing, that it should desire danger or death, but yet many a thing is so far compelled that it desires both of them; because the will is then stronger than

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ðonne ꝥ gecynd. hƿilum biþ se ƿilla sƿiþra þonne ꝥ gecynd. hƿilum þæt gecynd ofercymþ þone ƿillan. sƿa nu ƿrænnes deþ. seo bið ælcum men gecynde. ⁊ hƿilum ðeah hire biþ forƿerned hire gecyndes ðurh þæs monnes ƿillan. eall sio lufu ðæs hæmed ðinges biþ for gecynde. nallas for ƿillan :·

§. XII. Be[1] þam þu miht openlice ƿitan ꝥ se sceoppend eallra gesceafta hæfþ forgifen ænne lust ⁊ an gecynd eallum his gesceaftum. ꝥ is ꝥ hi ƿoldon á bion. ælcere ƿuhte is gecynde ꝥ hit ƿillnige ꝥ hit á sie be þam dæle ðe hit his gecynde healdan mot ⁊ mæg. Ne þearft ðu no tƿeogan ymbe ꝥ þe ðu ær tƿeodest. ꝥ is be þam gesceaftum ðe nane saƿle nabbaþ. ælc þara gesceafta ðe saƿle hæfþ. ge eac ða þe nabbaþ. ƿillniaþ simle to bionne. Ða cƿæþ ic. Nu ic ongite ꝥ ꝥ ic ær ymbe tƿeode. ꝥ is ꝥ ælc gesceaft ƿillnaþ simle to bionne. ꝥ is sƿiþe sƿital on ðære tydrunge. Ða cƿæþ he. Hƿæþer þu ðonne ongite þæt ælc þara ƿuhta ðe him beon þencþ. ꝥ hit þencþ ætgædre beon gehal undæled. forþam gif hit todæled biþ. þonne ne biþ hit no hal. Ða cƿæþ ic. Ðæt is soþ. Ða cƿæþ he. Eall þing habbaþ þeah ænne ƿillan. ꝥ is ꝥ hi ƿoldon á bion. þurh þone ænne ƿillan hi ƿillniaþ þæs anes godes ðe á biþ. ꝥ is God. Ða cƿæþ ic. Sƿa hit is. Ða cƿæþ he. Hƿæt þu miht openlice ongiton ꝥ

[1] Boet. lib. iii. prosa 11.—Dedit enim providentia creatis à se, &c.

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the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it, through the man's will. All the desire of propagation is from nature, not from will.

§. XII. Hence thou mayest plainly know, that the Maker of all things has imparted one desire and one nature to all his creatures, namely, that they would for ever be. It is natural to every thing, that it should desire to exist for ever; so far at least as it can and may retain its nature. Thou needest not doubt concerning that which thou didst before question, namely, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to be. Then said I: Now I understand that, concerning which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation *of them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, desires to be together, entire *and* undivided; because if it be divided, then it is not hale? Then said I: That is true. Then said he: All things, however, have one will, which is, that they would for ever be. By this one will, they desire the one good which for ever exists, that is, God. Then said I: So

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ꝥ is for inlice god þing ꝥ ealle gesceafta ⁊ ealle wuhta wilniaþ to habbenne. Ða cwæþ ic. Ne mæg nan mon soþre secgan. forðam ic ongite ꝥ ealle gesceafta tofleowon swa swa wæter. ⁊ nane ribbe. ne nane endebyrdnesse ne heoldon. ac swiþe ungereclice toslupen ⁊ to nauhte wurden. swa swa we ær sædon on þisse ilcan bec. gif hi næfdon ænne God þe him eallum stiorde. ⁊ racode. and rædde. Ac nu forþamþe we witon ꝥ an wealdend is eallra ðinga. we sceolon beon nede geþafan. sam we willan. sam we nyllan. ꝥ he sie se hehsta hrof eallra goda. Ða smercode he wiþ min ⁊ cwæþ. Eala min cild ea. hwæt þu eart swiþe gesælig. ⁊ ic swiþe bliþe. for þinum andgite. swiþe neah þu ongeate ða ꝥ riht. ⁊ ꝥ ilce ꝥ þu ær sædest ꝥ þu ongiton ne mihtest. ðæs þu wære nu geþafa. Ða cwæþ ic. Hwæt wæs ꝥ ꝥ ic ær sæde ꝥ ic nyste. Ða cwæþ he. Ðu sædest ꝥ ðu nystest ælcre gesceafte ende. ac wite nu ꝥ ꝥ is ælcre gesceafte ende. ꝥ þu self ær nemdest. ꝥ is god. to þam fundiaþ ealle gesceafta. nabbaþ hi nan god ofer ꝥ to secanne. ne hi nan wuht ne magon ne ufor ne utor findan :-

it is. Then said he: Thou mayest therefore plainly perceive that it is on account of a thing good in itself, that all creatures and all things entertain desire. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve and come to naught, as we before said in this same book, if they had not one God who steered and directed and governed them all.. But now, since we know that there is one governour of all things, we must be necessarily convinced, whether we will *or* whether we will not, that he is the highest roof of all goods. Then smiled he upon me, and said: O, my child, how truly happy art thou, and how truly glad *am* I, on account of thy understanding! Thou hast very nearly discovered the truth; and the same which thou before saidst thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover any thing either above or beyond *it*.

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CAPUT XXXV.

§. I.

DA[k] he ða þis spell asæd hæfde. ða ongan he eft singan. ⁊ þus cwæþ. Swa hwa swa wille dioplice spyrigan mid innewearðan Mode æfter ryhte. ⁊ nylle ꝥ hine ænig mon. oððe ænig ðing mæge amerran. onginne ðonne secan on innan him selfum. ꝥ he ær ymbuton hine sohte. ⁊ forlæte unnytte ymbhogan swa [he] swiþost mæge. ⁊ gegæderige to þam anum. ⁊ gesecge ðonne his [agnum] Mode. ꝥ hit mæg findan on innan him selfum ealle ða god þe hit ute secþ. ðonne mæg he swiþe raþe ongitan ealle ꝥ yfel ⁊ ꝥ unnet. ꝥ he ær on his Mode hæfde. swa sweotole swa þu miht ða sunnan geseon. ⁊ þu ongitst þin agen ingeþanc. ꝥ hit biþ micele beorhtre ⁊ leohtre ðonne seo sunne. forþam nan hæfignes ðæs lichoman. ne nan unþeaw ne mæg eallunga ation of his Mode þa [rihtwisnesse.] swa ꝥ he hire hwæt hwegu nabbe on his Mode. ðeah sio swærnes þæs lichoman. ⁊ þa unþeawas oft abisegien ꝥ Mod mid ofergiotulnesse ⁊ mid þam gedwolmiste his sortio ꝥ hit ne mæge swa beorhte scinan swa hit wolde. ⁊ ðeah biþ simle corn ðære soþfæstnesse sæd on þære sawle wunigende. ða

[k] Boet. lib. iii. metrum 11.

CHAPTER XXXV.

§. I.

WHEN he had ended this discourse, he began again to sing, and thus said: Whosoever is desirous to search deeply, with inward mind, after truth, and is unwilling that any man or any thing should mislead him; let him begin to seek within himself that which he before sought around him, and dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind, that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and the vain which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thy own mind to be far brighter and clearer than the sun. For no heaviness or fault of the body can wholly take away wisdom from the mind of any one, so that he have not some portion of it in his mind; though the sluggishness and the imperfections of the body often prepossess the mind with forgetfulness, and affright it with the mist of errour, so that it cannot shine so brightly as it would. And nevertheless a grain of the seed of truth is ever dwelling in the soul, whilst the soul and the body are united. That grain must be excited by enquiry and by instruction, if it shall grow.

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hwile þe sio sawl ⁊ se lichoma gederode beoþ. ꝥ corn sceal bion aweht mid ascunga ⁊ mid lare. gif hit growan sceal. Hu mæg ðonne ænig man ryhtwislice ⁊ gesceadwislice acrigan. gif he nan grot rihtwisnesse on him næfþ. nis nan swa swiþe bedæled ryhtwisnesse. ꝥ he nan ryht andwyrde nyte. gif mon acsaþ. Forþam hit is swiþe ryht spell ꝥ Plato se uþwita sæde. he cwæþ swa hwa swa ungemyndig sie rihtwisnesse. gecerre hine to his gemynde. ðonne fint he ðær þa ryhtwisnesse gehydde mid þæs lichoman hefignesse ⁊ mid his Modes gedrefednesse ⁊ bisgunga :·

§. II. Ða[1] cwæþ ic. Ic eom geþafa ꝥ ꝥ wæs soð spell ꝥ Plato sæde. Hu ne mynegodest þu me eac nu tuwa þære ilcan spræce. ærest þu cwæþe ꝥ ic hæfde forgiten ꝥ gecyndelic god. ꝥ ic on innan me selfum hæfde. for ðæs lichoman hefignesse. æt oðrum cerre þu me sædest þæt ðu hæfdest ongiten ꝥ me selfum þuhte ꝥ ic hæfde eallunga forloren ꝥ gecyndelice god. ꝥ ic oninnan me selfum sceolde habban. for ðære ungemetlican unrotnesse ðe ic hæfde forþam forlætenan welan. Ða cwæþ he. Ðar þu nu gemyndest ða word þe ic þe sæde on þære forman bec. ðonne miht ðu be þam wordum genog sweotole ongitan ꝥ ꝥ þu ær sædest ꝥ þu nysstest. Ða cwæþ ic. Hwæt wæs ꝥ. hwæt sæde ic ꝥ ic nyste :· Ða cwæþ he. Ðu sædest on

[1] Boet. lib. iii. prosa 12.

Iow then can any man wisely and rationally aquire, if he has no particle of wisdom in him? fo one is so entirely destitute of knowledge, iat he knows no right answer, when any one aquires. Therefore it is a very true saying iat Plato the philosopher said. He said: Who-›ever is forgetful of wisdom, let him have re-ourse to his mind; then will he there find ıe wisdom, concealed by the heaviness of the ody, and by the trouble and anxiety of his aind.

§. II. Then said I: I am convinced that it 'as a true saying which Plato said. But hast hou not again twice reminded me of the same rgument? First, thou saidst that I had forgotten he natural good which I had within myself, hrough the heaviness of the body. At another ime, thou saidst to me, that thou hadst discovered hat it seemed to myself that I had altogether ost the natural good which I should have within ayself, through the immoderate uneasiness which had on account of lost wealth. Then said he: ince thou now rememberest the words which said to thee in the first book, thou mayest by hose words clearly enough call to mind what iou before saidst thou wast ignorant of. Then aid I: What was that? What did I say I was gnorant of? Then said he: Thou saidst in that ame book, that thou knewest that God governed

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þære ilcan bec. ꝥ þu ongeate ꝥ te God wolde þisses middan geardes. ac þu sædest ꝥ þu ne mihte witan humeta he his wolde. oððe hu he his wolde. Ða cwæþ ic. Ic geman genog geara min agen dysig. ⁊ ic his wæs ær ðe geþafa. þeah ic hit þa be sumum dæle ongeate. ic wolde get his mare æt ðe geheoran. Ða cwæþ he. Ne ðe nauht ær ne tweode ꝥ te God rædde ⁊ wolde ealles middaneardes:· Ða cwæþ ic. Ne me geot nauht ne tweoþ. ne nu næfre ne tweoþ. ic þe wille eac sona secgan be hwæm ic hit ærest ongeat. Ic ongeat þæt ðes middangeard wæs of swiðe manegum and mistlicum ðingum gegaderod. ⁊ swiþe fæste to somne gelimed ⁊ gefangod. næren hi gegaderode ⁊ geradode. swa wiþerweardra gesceafta. ðonne ne wurdon he næfre ne geworhte ne eac gegaderode. ⁊ gif he hi ne bunde mid his unabindendlicum racentum. ðonne toslupan hi ealle. ⁊ næron no swa gewislice. ne swa endebyrdlice. ne swa gemetlice hiora stede. ⁊ hiora ryne funden on hiora stowum. ⁊ on hiora tidum. gif an unawendendlic God nære. wolde þone god ꝥ ꝥ he is. ꝥ ic hate God swa swa ealle gesceafta hataþ:·

§. III. Ða[m] cwæþ he. Nu ðu þæt swa openlice ongiten hæfst. ne þearf ic nu nauht swiþe ymbe ꝥ swincan. ꝥ ic ðe ma be gode recce. forþæm ðu eart nu fulneah cumen innon ða

[m] Boet. lib. iii. prosa 12.—Tum illa, cùm hæc, inquit, ita sentias, &c.

this middle-earth; but thou saidst that thou couldest not discover in what manner he governed it, or how he governed it. Then said I: I very well remember my own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God governed and ruled all the middle-earth. Then said I: Nor do I now doubt, nor ever shall doubt *it*. I will, moreover, at once tell thee by what I was first convinced of it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these (such contrary creatures) had not been united and reduced to order *by an all-powerful being*, then would they never have been formed, or joined together; and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be found so wise, and so orderly, and so suitable, in their places and in their times, if one immutable God did not exist. Good, therefore, directed whatever is. This, I call God, as all creatures call *it*.

§. III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in instructing thee farther concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldest not discover. But we must nevertheless

ceastre þære soþan gesælþe. þe þu lange ær ne mihtest aredian. Ac ƿit sculon sƿa ðeah secan ꝥ ꝥ ƿit ær mynton. Ða cƿæþ ic. Hƿæt is ꝥ. Ða cƿæþ he. Hu ne tealdan ƿit ær ꝥ te genyht ƿære gesælþa. ⁊ ða gesælþa ƿæron God. Ða cƿæþ ic. Sƿa hit is sƿa þu segst. Ða cƿæþ he. God ne beþearf nanes oþres fultumes. buton his selfes. his gesceafta mid to ƿealdanne. ðe ma þe he ær þorfte to ðam ƿeorce. forþam gif he æniges fultumes on ænegum ðingum beþorfte. ðonne næfde he no self genog. Ða cƿæþ ic. Sƿa hit is sƿa þu segst. Ða cƿæþ he. Ðurh hine selfne he gesceop ealle ðing. ⁊ eallra ƿealt. Ða cƿæþ ic. Ne mæg ic ðæs oþsacan. Ða cƿæþ he. Ær ƿe þe hæfdon ꝥ gereht. ꝥ God ƿære þurh hine selfne god. Ða cƿæþ ic. Ic geman ꝥ þu sƿa sædest. Ða cƿæþ he. Ðurh good God gesceop ælc þing. forþam he ƿelt þurh hine selfne ealles ðæs þe ƿe ær cƿædon ꝥ god ƿære. ⁊ he is ana staþolfæst ƿealdend. ⁊ steora. ⁊ steorroþer. ⁊ helma. forþæm he reht ⁊ ræt eallum gesceaftum. sƿa sƿa god steora anum scipe. Ða cƿæþ ic. Nu ic ðe andette ꝥ ic hæbbe funden duru. þær ðær ic ær geseah ane lytle cynan. sƿa þæt ic ungeaþe mihte geseon sƿiþe lytellne sciman leohtes of þisum ðeostrum. ⁊ ðeah þu me tæhtest ær þa duru. ac ic hire ne mihte mare aredian buton ꝥ ic hire grapode ymbuton ꝥ ðe ic ꝥ lytle leoht geseah tƿinclian. ic ðe sæde gefyrn ær on ðisse ilcan bec. ꝥ ic nyste hƿæt se fruma ƿære ealra gesceafta. ða

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consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself, to govern his creatures with, any more than he before needed for the creation; for if he had need of any help, in any respects, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We had before shown to thee, that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created every thing, for he governs by himself all that which we before said was good; and he is the only stable governour, and pilot, and rudder, and helm; for he directs and rules all creatures, as a good pilot a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all creatures. Thou didst then inform me that it was God. Then, again, I knew not concerning the end, till thou again toldest me that that was

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gerehtest þu me ꝥ hit wæs [God.] þa nyste ic eft ymbe þone ende. ær þu me eft gerehtest ꝥ ꝥ wære eac [God.] ða sæde ic þe ꝥ ic nyste hu he ealra þara gesceafta weolde. ac ðu hit me hæfst nu swiþe sweotole gereht. swelce ðu hæbbe ða duru abroden þe ic ær sohte. Ða andswarode he me ⁊ cwæþ. Ic wat ꝥ ic þe ær mynegode ðære ilcan spræce. ⁊ nu me þincþ ꝥ þu ongite swa swa leng swa bet ymbe ða soþfæstnesse. ac ic wolde get þe eowian sume bisne. ac swa sweotole swa sio wæs þe ic þe ær sæde. Ða cwæþ ic. Hwæt is sio :·

§. IV. Ða[n] cwæþ he. Ne mæg nænne mon þæs tweogan ꝥ te eallra gesceafta agnum willan God ricsaþ ofer hi. ⁊ eaþmodlice hiora willan wendaþ to his willan. Be þæm is swiþe sweotol ꝥ te God æghwæs wealt mid þæm helman ⁊ mid þæm stiorroþre his godnesse. forþamþe ealle gesceafta gecyndelice hiora agnum willum fundiaþ to cumanne to gode. swa swa we oft ær sædon on þisse ilcan bec. Ða cwæþ ic. Hwi ne mæg ic þæs tweogan. forþæmþe Godes anweald nære full eadiglic. gif þa gesceafta hiora unwillum him herden. ⁊ eft ða gesceafta næron nanes ðonces ne nanes weorþscipes weorþe. gif hi heora unwillum hlaforde herden. Ða cwæþ he. Nis nan gesceaft ðe he tiohhige ꝥ hio scyle winnan wiþ hire scippendes willan gif hio hire gecynd healdan

[n] Boet. lib. iii. prosa 12.—Cùm Deus, inquit, omnia, &c.

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also God. Then I said to thee, that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he to me, and said: I know that I before reminded thee of this same argument, and now I think that thou understandest (as the later, so the better) concerning the truth. But I would yet show thee some example, as manifest as that was which I before mentioned to thee. Then said I: What is that?

§. IV. Then said he: No man can doubt this, that by the proper consent of all creatures, God reigns over them, and bends their will conformably to his will. Hence it is very evident, that God governs every thing with the helm and with the rudder of his goodness. For all creatures naturally of their own accord endeavour to come to good, as we have often before said in this same book. Then said I: Truly I cannot doubt it, for God's power would not be entirely perfect, if creatures obeyed him against their will; and, again, the creatures would not be deserving of any thanks or any honour, if they unwillingly obeyed *their* lord. Then said he: There is no creature which attempts to contend against its maker's will, if it desires to retain its nature. Then said I: There is no creature which contends against its maker's will, except sinful man, or,

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wile. Ða cwæþ ic. Nis nan gesceaft þe wiþ hire scippendes willan winne. buton dýsig mon. oððe eft ða wiþerwierdan englas. Ða cwæþ he. Hwæt wenst þu. gif ænegu gesceaft tiohhode ꝥ hio wiþ his willan sceolde winnan. hwæt hio mihte wiþ swa mihtine swa we hine gerehtne habbáþ. Ða cwæþ ic. Ne magon hi nauht ðeah hi willon. Ða wundrode he ⁊ cwæþ. Nis nan wuht þe mæge oððe wille swa heagum Gode wiþcweþan. Ða cwæþ ic. Ne wene ic ꝥ ænig wuht sie ðe wiþwinne. buton ꝥ wit ær spræcon. Ða smercode he and cwæþ. Wite geare ꝥ ꝥ is ꝥ hehste god. ꝥ hit eall swa mihtiglice macaþ. ⁊ eall ðing gesceop. ⁊ eallum swa gereclice racaþ. ⁊ swa eaþelice buton ælcum geswince hit eall set. Ða cwæþ ic. Wel me licode ꝥ þu ær sædest. ⁊ þises me lýst nu get bet. ac me sceamaþ nu ꝥ ic hit ær ne ongeat. Ða cwæþ he. Ic wat ꝥ þu geherdest oft reccan on ealdum leasum spellum ꝥ te Iob Saturnes sunu sceolde beon se hehsta God ofer oþre Godas. ⁊ he sceolde bion ðæs heofenes sunu. ⁊ scolde ricsian on heofenum. ⁊ scoldon gigantas bion eorþan suna. ⁊ þa sceoldon ricsian ofer eorþan. ⁊ þa sceoldan hi beon swilce hý wæron geswýstrena bearn. forþæmþe he sceolde beon heofones sunu. ⁊ hi eorþan. ða sceolde ðam gigantum ofþincan ꝥ he hæfde hiera rice. woldon ða tobrecan ðone heofon under him. ða sceolde he sendan ðunras. ⁊ lýgetu. ⁊ windas. ⁊ towýrpan eall hira geweorc mid. ⁊ hi selfe ofslean. Ðyllice leasunga hi worhton. ⁊ mihton eaþe secgan soþspell. gif

again, the rebellious angels. Then said he: What thinkest thou? if any creature attempted to contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do any thing, though they will *it.* Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is any thing which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so powerfully does every thing, and has created all things, and so widely every way extends, and so easily without any labour disposes every thing. Then said I: I well liked what thou before saidst, and this pleases me still better; but it shames me that I did not understand it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then should they be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it seem to the giants that he possessed their kingdom. Then were *they* desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and destroy them. Such fictions they invented, and might easily have related true history (if the fic-

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him þa leasunga næron swetran. ⁊ ðeah swiþe gelic þisum. hi mihton secgan hwylc dysig Nefrod se gigant worhte. se Nefrod wæs Chuses sunu. Chus wæs Chames sunu. Cham Noes. se Nefrod het wyrcan ænne torr on ðam felda þe Sennar hatte. ⁊ on þære ðiode þe Deira hatte. swiþe neah þære byrig ðe mon nu hæt Babilonia. ꝥ hi dydon for þæm þingum ꝥ hi woldon witon hu heah hit wære to þæm heofone. ⁊ hu ðicke se heofon wære ⁊ hu fæst. oððe hwæt þær ofer wære. Ac hit gebyrede. swa hit cynn wæs. ꝥ se godcunda anweald hi tostencte ær hi hit fullwyrcan moston. ⁊ towearp þone torr. ⁊ hiora manigne ofslog. ⁊ hiora spræce todælde on twa ⁊ hund seofontig geþeoda. Swa gebyreþ ælcum ðara þe winþ wiþ þæm godcundan anwealde. ne geweaxþ him nan weorþscipe on þæm. ac wyrþ se gewanod þe hi ær hæfdon :·

§. V. Ac° loca nu hwæþer ðu wille ꝥ wit giet spyrigen æfter ænigre gesceadwisnesse furþor. nu wit ꝥ afunden habbaþ. ꝥ wit ær sohton. ic wene þeah gif wit giet uncre word to somne sleaþ. ꝥ þær aspringe sum spearca up soþfæstnesse ðara þe wit ær ne gesawon. Ða cwæþ ic. Do swa swa ðu wille. Ða cwæþ he. Hwæt nænne mon nu ne tweoþ ꝥ God sy swa mihtig ꝥ he mæge wyrcan ꝥ ꝥ he wille. Ða cwæþ ic. Ne tweoþ þæs nan mon

° Boet. lib. iii. prosa 12.—Sed visne rationes ipsas invicem collidamus? &c.

ns had not been more agreeable to them) and yet 'y like to these. They might have related what ly Nimrod the giant wrought. Nimrod was : son of Cush; Cush was the son of Ham; l Ham of Noah. Nimrod gave order to erect tower in the field which is called Shinar, and the country which is called Dura, very near to : city which men now call Babylon. They did for these reasons; that they wished to know w high it was to the heaven, and how thick : heaven was, and how firm, or what was er it. But it happened (as was fit) that the ine power dispersed them, before they could nplete it, and overthrew the tower, and slew ny a one of them, and divided their speech o seventy-two languages. So happens it to ry one of those who strive against the divine wer. No honour accrues to them thereby, but it is taken away which they before had.

§. V. But see now whether thou art desirous it we still should seek after any farther argu-nt, now we have discovered what we before ight. I think, however, that if we again strike r words together, there may spring out some rk of truth, of those things which we have not : observed. Then said I: Do as thou wilt. en said he: No man doubts that God is so werful that he is able to work whatsoever he lls. Then said I: No man doubts this, who ows any thing. Then said he: Does any man

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ðe auht ƿat. Ða cƿæþ he. Hƿæþer ænig mon ƿene ꝥ auht sie þæs ðe God don ne mæge. Ða cƿæþ ic. Ic hit ƿat ꝥ nauht nis ðæs ðe he don ne mæge. Ða cƿæþ he. Ƿenst þu hƿæþer he mæge ænig yfel don. Ða cƿæþ ic. Ic ƿat ꝥ he ne mæg. Ða cƿæþ he. Soþ ðu segst. forþam hit is nauht. þær yfel auht ƿære þonne mihte hit God ƿyrcan. forþy hit is nauht. Ða cƿæþ ic. Me þincþ ꝥ þu me dƿelige and dyderie. sƿa mon cild deþ. lætst me hider ⁊ ðider on sƿa þicne ƿudu ꝥ ic ne mæg ut aredian. forþæm ðu á ymbe sticce fehst eft on ða ilcan spræce. ⁊ forlætst eft ða ær ðu hi geendod habbe. ⁊ fehst on uncuþe. þy ic nat nu hƿæt þu ƿilt. Me þincþ ꝥ ðu hƿerfest ymbuton sume ƿunderlice ⁊ seldcuþe spræce. ymbe þa anfealdnesse þære godcundnesse. Ic geman ꝥ þu me ær rehtest sum ƿundorlic spell. be ðam þa ðu me rehtest ꝥ hit ƿære eall an gesælþa ⁊ ꝥ hehste god. ⁊ cƿæde ꝥ ða gesælþa ƿæron on ðam hehstan gode fæste. ⁊ ꝥ hehste god ƿære God self. ⁊ he ƿære full ælcre gesælþe. and þu cƿæde ꝥ ælc gesælig mon ƿære God. ⁊ eft ðu sædest ꝥ Godes godness ⁊ his gesælignes ⁊ he self þæt ꝥ ƿære eall an. ⁊ ꝥ þonne ƿære se hehsta god. ⁊ to þæm gode ealle þa gesceafta ƿundiaþ ðe heora gecynd healdaþ. ⁊ ƿilniaþ ꝥ hi to cumen. ⁊ eac ðu sædest ꝥ te God ƿeolde eallra his gesceafta mid þam steorroþre his godnesse. ⁊ eac sædest ꝥ ealle gesceafta hiora agnum ƿillum ungenedde him ƿæron underþeodde. ⁊ nu on last þu sædest ꝥ yfel

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think that there is aught which God cannot do? Then said I: I am persuaded that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were any thing, then could God do it. Therefore it is nothing. Then said I: Methinks thou deceivest and deludest me, as any one does a child; *thou* leadest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, enterest again into the same argument, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou art employed about some wonderful and extraordinary argument concerning the simplicity of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me, that it was all one, happiness and the highest good; and saidst, that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst, that every happy man was a God. And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was consequently the supreme good; and to this good all creatures which retain their nature tend, and are desirous to come. Moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all

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nære nauht. ⁊ eall ðis þu gerehtest to soþe swiþe gesceadwislice buton ælcre leasre rædelsan. Ða cwæþ he. Ðu sædest ær ꝥ ic þe dwealde. Ac me þincþ selfum ꝥ ic þe nauht ne dwelode. ac sæde ðe swiþe lang spell ⁊ wundorlic swiþe gesceadlice be ðam Gode ðe wit unc gefyrn togebædon. ⁊ nu get ic teohhie ꝥ ic ðe hwæt hwegu uncuþes gerecce be þam ilcan Gode. Hit is gecynd ðære godcundnesse ꝥ hio mæg beon ungemenged wið oþre gesceafta. buton oþerra gesceafta fultume. swa swa nan oþer gesceaft ne mæg. ne mæg nan oþer gesceaft be him selfum bion. swa swa gio Parmenides se sceop geddode and cwæþ. Se ælmihtiga God is eallra ðinga reccend ⁊ he ana unawendendlic wuniaþ. ⁊ eallra ðara [awendendlicra] welt. Forþæm ðu ne ðearft nauht swiþe wundrigan ðeah we smirian æfter ðam þe we ongunnon. swa mid læs worda. swa mid ma. swæþer we hit gereccan magon. Ðeah we nu sculon manega ⁊ mistlice bisna and bispell reccan. ðeah hangaþ ure Mod ealne weg on þæm þe we æfter spyriaþ. ne fo we na on ða bisena and on bispell for ðara leasana spella lufan. ac forþamþe we woldon mid gebeacnian ða soþfæstnesse. ⁊ woldon ꝥ hit wurde to nytte ðam geherendon. Ic gemunde nu rihte þæs wisan Platones lara suma. hu he cwæþ. ꝥ se mon se þe bispell seggan wolde. ne sceolde fon on to ungelic bispell ðære spræce ðe he ðonne sprecan wolde. ac geheor nu geþyldelice hwæt ic nu sprecan wille. ðeah hit þe

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creatures, of their own will, uncompelled, were subject to him. And lastly thou saidst, that evil was nothing. And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou saidst, just now, that I deceived thee; but it seems to myself that I have not deceived thee, but have very rationally stated to thee a very long and wonderful argument, concerning that God to whom we some time ago prayed. And I still intend to teach thee somewhat unknown, concerning the same God. It is the nature of the Divinity, to be able to exist unmixed with other beings, *and* without the help of other beings; which nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The almighty God is ruler of all things, and he alone remains immutable, and governs all mutable *things*.—Therefore thou needest not greatly wonder, when we are enquiring concerning what we have begun, whether we may establish it with fewer words, or with more. Though we should produce many and various examples and comparisons, yet our mind always hangs on that which we are enquiring after. We do not make choice of examples and comparisons, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind, just now, some instructions of the wise Plato; how he said, that the man who would make a comparison, should not choose a comparison foreign

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gefýrn ær unnýt ðuhte. hwæþer þe se ende abet lician wille :·

§. VI. Ongan[r] ða singan. ⁊ cwæþ. Gesælig biþ se mon. þe mæg geseon. ðone hluttran æwellm. ðær hehstan godes. ⁊ of him selfum. aweorpan mæg. ða ðiostro his Modes. We sculon get of ealdum leasum spellum ðe sum bisspell reccan. Hit gelamp gio. ꝥ te an hearpere. wæs on ðære þeode. þe Thracia hatte. sio wæs on Creca rice. se hearpere was swiþe. ungefræglice god. þæs nama wæs Orfeus. he hæfde an swiþe ænlic wif. sio wæs haten Eurýdice. þa ongann monn secgan. be þam hearpere. ꝥ he mihte hearpian ꝥ se wuda wagode. ⁊ ða stanas hi stýredon. for þý swege. ⁊ wild deor. þær woldon to irnan. ⁊ standon. swilce hi tame wæron. swa stille. ðeah hi men. oððe hundas. wiþ eodon. ꝥ hi hi na ne onscunedon. ða sædon hi. ꝥ ðæs hearpperes wif. sceolde acwelan. ⁊ hire sawle. mon sceolde. lædon to helle. ða sceolde se hearpere. weorþan swa sarig. ꝥ he ne mihte. on gemong oþrum mannum bion. ac teah to wuda. ⁊ sæt on þæm muntum. ægþer ge dæges. ge nihtes. weop ⁊ hearpode. ꝥ þa wudas bifodon. ⁊ ða ea stodon. ⁊ nan heort. ne onscunode. nænne leon. ne nan hara. nænne hund. ne nan neat.

[r] Boet. lib. iii. metrum 12.

to the subject of his discourse. But hear now patiently what I shall farther say—though it should at first appear to thee inapplicable, whether the end may better please thee.

§. VI. *He* then began to sing, and said: Happy is the man who can behold the clear fountain of the supreme good, and can put away from himself the darkness of his mind. We will now, from old fables, relate to thee a story.—It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife who was called Eurydice. Then began men to say, concerning the harper, that he could harp so that the wood moved, and the stones stirred themselves at the sound, and wild beasts would run thereto and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook and the rivers stood still, and no hart shunned any lion, nor hare any hound, nor did cattle know any hatred or any fear of others, for the sweetness of the sound. Then it seemed to the harper, that he desired nothing in

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nyste nænne andan. ne nænne ege. to oþrum. for þære mirhte ðæs sones. Ða ðæm hearpere þa þuhte. ꝥ hine þa. nanes ðinges ne lyste on ðisse worulde. ða þohte he. ꝥ he wolde gesecan. helle Godu. ⁊ onginnan him. oleccan mid his hearpan. ⁊ biddan ꝥ. hi him ageafan. eft his ƿif. Ða he þa ðider com. þa sceolde cuman. þære helle hund. ongean hine. þæs nama ƿæs Ceruerus. se sceolde habban. þrio heafdu. ⁊ ongan fægenian. mid his steorte. ⁊ plegian ƿiþ hine. for his hearpunga. Ða ƿæs ðær eac. sƿiþe egeslic geatƿeard. ðæs nama sceolde beon Caron. se hæfde eac ðrio heafdu. ⁊ se ƿæs sƿiþe oreald. Ða ongan ðe hearpere. hine biddan. ꝥ he hine gemundbyrde. þa hƿile ðe he þær ƿære. ⁊ hine gesundne. eft þanon brohte. ða gehet he him ꝥ. forþæm he ƿæs oflyst. ðæs seldcuþan sones. Ða eode he furþor oþ he gemette. ða graman Gydena. ðe folcisce men. hataþ Parcas. ða hi secgaþ. ꝥ on nanum men. nyton nane are. ac ælcum menn. ƿrecan be his geƿyrhtum. ða hi secgaþ. ꝥ ƿealdan. ælces monnes ƿyrde. ða ongann he biddan. hiora miltse. þa ongunnon hi ƿepan mid him. Ða eode [he] furþor. ⁊ him urnon ealle hellƿaran ongean. ⁊ læddon hine. to hiora cyninge. ⁊ ongunnon ealle sprecan mid him. ⁊ biddan ðæs þe he bæd. And ꝥ unstille hƿeol. ðe Ixion ƿæs to gebunden. Lauita cyning for his scylde. ꝥ oþstod. for his hearpunga. And Tantalus se cyning. ðe on þisse ƿorulde. ungemetlice gifre ƿæs. ⁊ him þær ꝥ ilce. yfel

this world. Then thought he, that he would seek the gods of hell, and endeavour to soften them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus (he should have three heads) and began to wag his tail and play with him for his harping. Then was there also a very dreadful gate-keeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him, that he would protect him whilst he was there, and bring him thence again safe. Then did he promise that to him, because he was captivated with the unaccustomed sound. Then went he farther, till he met the grim goddesses, whom the common people call Parcæ, of whom they say that they know no respect for any man, but punish every man according to his deserts, *and* of whom they say that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king, and began all to speak with him, and to pray that which he prayed. And the unstill wheel, which Ixion the king of the Lapithæ was bound to for his guilt; that stood still for his harping. And Tantalus the king, who in this world was immoderately greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he

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fyligde. þæs gifernesse. he gestilde. And se Ultor. sceolde forlætan. ꝥ he ne slat. þa lifre Tyties. ðæs cyninges. þe hine ær. mid þy witnode. And eall hellwara. witu gestildon. þa hwile ðe he beforan þam cyninge hearpode. Ða he þa lange. ⁊ lange hearpode. þa clipode. se hellwarana cyning. ⁊ cwæþ. Uton agifan. þæm esne his wif. forþam he hi. hæfþ geearnod. mid his hearpunga. Bebead him ða. ðæt he geara wiste. ꝥ [he] hine næfre. underbæc ne besawe. siþþan he þonanweard wære. ⁊ sæde. gif he hine underbæc besawe. ꝥ he sceolde. forlætan þæt wif. Ac ða lufe mon mæg swiþe uneaþe. oððe na forbeodan. wila wei. hwæt Orfeus þa. lædde his wif mid him. oþþe he com. on ꝥ gemære. leohtes ⁊ þeostro. þa eode ꝥ wif æfter him. ða he forþ on ꝥ leoht com. ða beseah he hine underbæc. wiþ ðæs wifes. þa losede heo him sona. Ðas leasan spell. læraþ gehwilcne man. þara þe wilnaþ. helle þiostra. to flionne, ⁊ to þæs soþes. godes liohte. to cumenne. ꝥ he hine ne besio. to his ealdum yfelum. swa ꝥ he hi eft. swa fullice fullfremme. swa he hi ær dyde. forþam swa hwa swa. mid fullon willan. his Mod went. to ða yflum. þe he ær forlet. ⁊ hi ðonne fulfremeþ. and he him þonne. fullice liciaþ. ⁊ he hi næfre. forlætan ne þencþ. þonne forlyst he. eall his ærran god. buton he hit eft gebete :· Her endað nu. seo ðridde boc Boeties. and onginþ seo feorþe :·

tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the (inhabitants) of hell were suspended whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. *He* then commanded him, that he should well observe that he never looked backwards after he departed thence, and said that if he looked backwards he should lose the wife. But men can with great difficulty, if at all, restrain love. Welaway! what! Orpheus then led his wife with him, till he came to the boundary of light and darkness. Then went the wife after him. When he came forth into the light, then looked he backwards towards the wife. Then was she immediately lost to him.—This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he regard not his old vices, so that he practise them again as fully as he before did. For whosoever with full will turns his mind to the vices which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them; then loses he all his former good, unless he again amend it.—Here ends the third book of Boethius, and begins the fourth.

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CAPUT XXXVI.

§. I.

ĐA[1] se Wisdom ða þis leoþ swiþe lustbærlice ⁊ gesceadwislice asungen hæfde. þa hæfde ic þa get hwæt hwega gemýnd on minum Mode þære unrotnesse þe ic ær hæfde. ⁊ cwæþ. Eala Wisdom. þu þe eart boda and forrýnel ðæs soþan leohtes. hu wunderlic me ðincþ ꝥ ꝥ þu me recst. forþæm ic ongite þætte eall ꝥ ðu me ær reahtest me reahte God ðurh þe. ⁊ ic hit wiste eac ær be sumum dæle. ac me hæfde þios unrotnes amerredne. ꝥ ic hit hæfde mid ealle forgiten. ⁊ ꝥ is eac minre unrotnesse se mæsta dæl. ꝥ ic wundrige forhwý se goda God læte ænig ýfel beon. oððe gif hit þeah bion scýle. ⁊ he hit geþafian wile. for hwý he hit ðonne sona ne wrecce. Hwæt þu miht ðe self ongitan ꝥ ꝥ is to wundrianne. ⁊ eac oþer ðing. me þincþ get mare wundor. ꝥ is ꝥ te dýsi ⁊ unrihtwisnes nu ricsaþ ofer ealne middan eard. ⁊ se Wisdom ⁊ eac oþre cræftas næbbaþ nan lof ne nænne weorþscipe on ðisse worulde. ac licgaþ forsewene swa swa meox under feltune. ⁊ ýfele men on ælcum lande sindon nu wýrþe. ⁊ ða godan habbaþ manigfeald witu. Hwa mæg forbæran ꝥ

[1] Boet. lib. iv. prosa 1.

CHAPTER XXXVI.

§. I.

WHEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the trouble which I formerly had, and said: O, Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me, which thou declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee. And I also knew it before in some measure, but this sorrow had perplexed me so that I had entirely forgotten it. And this besides is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to be; or if it yet must be, and he wills to permit it, why he then does not speedily punish it. Truly thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, namely, that folly and wickedness now reign over all the middle-earth, and wisdom and other virtues have no praise nor any honour in this world, but lie despised like dirt in a dunghill; and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting this, and wondering at such a spectacle; that

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he ꝥ ne siofige ⁊ swylcre ƿæfte ne ƿundrige. ꝥ te æfre swylc yfel geƿyrþan sceolde under ðæs ælmihtigan Godes anƿealde. nu ƿe ƿiton ꝥ he hit ƿat. ⁊ ælc god ƿile. Ða cƿæþ he. Gif hit swa is swa ðu segst. ðonne is þæt egeslicre ðonne ænig oþer broga. ⁊ is endeleas ƿundor. ðam gelicost þe on rices cyninges hirede sien gyldenu fatu ⁊ sylfrenu forseƿen. ⁊ treoƿenu mon ƿeorþige. Hit nis no swa swa þu ƿenst. ac gif ðu eall ꝥ gemunan ƿilt ꝥ ƿe ær spræcon. mid ðæs Godes fultume. ðe ƿe nu ymbe sprecaþ. ðonne miht þu ongitan ꝥ þa godan bioþ simle ƿealdende. ⁊ þa yfelan nabbaþ nænne anƿeald. ⁊ ꝥ ða cræftas ne bioþ næfre buton heringe. ne buton edleane. ne þa unþeaƿas næfre ne bioþ unƿitnode. Ac þa godan bioþ simle gesælige. ⁊ þa yfelan ungesælige. Ic ðe mæg eoƿian ðæs sƿiþe manega bisna þa ðe magon getrymigan. to þam ꝥ þu nast hƿæt þu læng siofige. Ac ic ðe ƿille nu giet getæcan ðone ƿeg þe ðe gelæt to þære heofenlican byrig. ðe þu ær of come. siððan þu ongitst þurh mine lare hƿæt sio soþe gesælþ biþ. ⁊ hƿær hio biþ. Ac ic sceal ærest ðin Mod gefiþerian. ꝥ hit mæge hit þy eþ up ahebban ær ðon hit fleogan onginne on ða heahnesse. ꝥ hit mæge hal ⁊ orsorg fleogan to his earde. ⁊ forlætan ælce þara gedrefednessa ðe hit nu þroƿaþ. sitte him on minum hrædƿæne. þocrige him on minne ƿeg. ic bio his latþioƿ :-

ever such evil should take place under the government of almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder, most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden *vessels*. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then (with the help of God concerning whom we are now speaking) thou wilt be able to understand, that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this, which may encourage thee, so that thou mayest not know what thou shouldest any longer lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest from my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and be free from every one of the afflictions which it now suffers. Let it sit in my chariot, *and* be conducted in my path: I will be its guide.

§. II. Ða[r] se Wisdom þa ðis spell areht hæfde. þa ongann he eft singan ⁊ cwæþ. Ic hæbbe swiþe swifte feþera. þæt ic mæg fleogan ofer ðone hean hrof þæs heofones. Ac þær ic nu moste þin Mod gefiþerigan mid þam fiþerum. þæt þu mihtest mid me fleogan. þonne miht ðu ofersion ealle þas eorþlican þing. Gif þu mihtest ðe fleon ofer þam rodore. ðonne mihtest þu gesion þa wolcnu under þe. ⁊ mihtest þe fleogan ofer þam fyre þe is betwux þam rodore ⁊ þære lyfte. ⁊ mihtest þe feran mid þære sunnan betwyx þam tunglum. ⁊ ðonne weorþan on þam rodore. ⁊ siððan to þam cealdan stiorran þe we hataþ Saturnes steorra. se is eall isig. se wandraþ ofer oþrum steorrum ufor ðonne ænig oþer tungol. siððon þu ðonne forþ ofer þone bist ahefod. ðonne bist þu bufan ðam swiftan rodore. ⁊ lætst þonne behindan þe þone hehstan heofon. siððan ðu miht habban ðinne dæl ðæs soþan leohtes. þær ricsaþ an cyning se hæfþ anweald ealles oþra cyninga. se gemetgaþ ðone bridel. ⁊ þæt wealdleþer ealles ymbhweorftes heofenes ⁊ eorþan. se an dema is gestæþþig ⁊ beorht. se stiorþ þam hrædwæne ealra gesceafta. Ac gif þu æfre cymst on þone weg ⁊ to ðære stowe þe ðu nu geot forgiten hæfst. þonne wilt þu cweþan. Ðis is min riht eþel. hionan ic wæs ær cumen. ⁊ hionon ic wæs acenned. her ic wille nu standan fæste.

[r] Boet. lib. iv. metrum 1.

§. II. When Wisdom had ended this speech, began again to sing, and said: I have very ift wings, so that I can fly over the high roof heaven. But I must furnish thy mind with ngs, to enable thee to fly with me; then yest thou look down on all these earthly ngs. When thou art able to fly over the sky, ›u mayest behold the clouds under thee, and yest fly over the fire which is between the r and the air, and mayest go with the sun ;ween the stars, and then be in the sky, and erwards near the cold star which we call turn's star. It is all icy; it wanders above ıer stars *and* higher than any other heavenly dy. After thou art elevated far above it, ɜn wilt thou be above the swift sky, and lt leave behind thee the highest heaven. ter this, thou mayest have thy portion of : true light. There reigns one king, who ɜ rule over all other kings. He regulates ɜ bridle and the rein of all the circumference heaven and earth. The only judge is ›dfast and bright. He directs the chariot all creatures. But if thou ever comest ;o the path, and to the place which thou st now forgotten, then wilt thou say: This my proper country; hence I formerly came, d hence was I born; here I will now ınd firm, I will never *go* hence! But, I ›t, if it ever happen to thee that thou wilt must again explore the darkness of this

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nelle ic nu næfre hionon. Ic ƿat þeah gif ðe æfre geƿyrþ ꝥ þu ƿilt oððe most eft fundian þara ƿiorstra ðisse ƿorulde. þonne gesihst ðu nu þa unrihtƿisan cyninga ⁊ ealle þa ofermodan rican bion sƿiþe unmihtige ⁊ sƿiþe earme ƿreccan. þa ilcan ðe þis earme folc nu hearðost ondræt :·

§. III. Ða[a] cƿæþ ic. Eala Ƿisdom. micel is ꝥ ⁊ ƿundorlic ꝥ þu gehætst. ⁊ ic eac nauht ne tƿeoge ðat ðu hit mæge gelæstan. Ac ic þe halsige ꝥ þu me no leng ne lette. ac getæc me þone ƿeg. forþæm þu miht ongitan ꝥ me lyst þæs ƿeges. Ða cƿæþ he. Ðu scealt ærest ongitan ꝥ þa godan habbaþ symle anƿeald. and þa yfelan næfre nænne. ne nænne cræft. forþam hiora nan ne ongit ꝥ te. god ⁊ yfel bioþ simle geƿinnan. gif þa godan ðonne simle habbaþ anƿeald. þonne nabbaþ þa yfelan næfre nænne. forþam ꝥ god and ꝥ yfel sint sƿiþe unsamƿræde. Ac ic ðe ƿolde get be ægþrum ðara hƿæt hƿega sƿeotolor gereccan. ꝥ ðu mæge þy bet gelyfan ðe ic þe oþre hƿile recce be þam oþrum. oþre hƿile be þam oðrum. Tƿa ðing sindon þe ælces monnes ingeþanc tofundaþ. ꝥ is þonne ƿilla ⁊ anƿeald. gif ðonne hƿæm þara tƿega hƿæþeres ƿana biþ. ðonne ne mæg he mid þam oþrum nan ƿuht fremman. forþam nan nyle onginnan ꝥ ꝥ he nele. buton he nede scyle. ⁊ þeah he eall ƿille. he ne mæg. gif he þæs þinges anƿeald

[a] Boet. lib. iv. prosa 2.

world, then wilt thou observe unjust kings and all the proud rich, to be very unmighty and very miserable exiles; the same whom this wretched people now most dreads.

§. III. Then said I: O Wisdom, great and wonderful is that which thou promisest, and moreover I doubt not that thou canst perform it. But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand, that the good always have power, and the wicked never any, nor any ability, for none of them obtains it. Good and evil are always enemies. If therefore the good always have power, then the wicked never have any, because good and evil are entirely contrary. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, namely, will and power. If therefore there is to any man a deficiency of either of the two, he cannot with the other effect any thing. For no one will undertake what he is unwilling, unless he needs must; and though he fully wills, he cannot *perform it*, if he

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næfþ. þe þæm þu miht sƿeotole ongitan. gif þu ænine mon gesihst ƿillnian þæs þe he næfþ. ꝥ þam biþ anƿeald ƿana. Ða cƿæþ ic. Ðæt is soþ. ne mæg ic þæs oþsacan. Ða cƿæþ he. Gif þu þonne hƿæne [gesihst] þe mæg don ꝥ ꝥ he don ƿile. ne þe ðonne nauht ne tƿeoþ ꝥ se hæbbe anƿeald. Ða cƿæþ ic. Ne tƿeoþ me þæs nauht. Ða cƿæþ he. Ælc mon biþ ƿealdend þæs þe he ƿelt. næfþ he nanne anƿeald þæs þe he ne ƿelt. Ða cƿæþ ic. Ðæs ic eom geþafa. Ða cƿæþ he. Hƿæþer þu nu get mæge gemunan ꝥ ic þe ær rehte. ꝥ ƿæs ꝥ te ælces monnes ingeþanc ƿilnaþ to þære soþan gesælþe to cumenne. ðeah he ungelice hiora earnige. Ða cƿæþ ic. Ðæt ic geman. genog sƿeotole me is ꝥ gesæd. Ða cƿæþ he. Gemunst þu ꝥ ic þe ær sæde ꝥ hit ƿære eall an god ⁊ gesælþa. se þe gesælþa secð. he secþ god. Ða cƿæþ ic. Ic hæbbe genog fæste on gemýnde. Ða cƿæþ he. Ealle men ge gode ge ýfele ƿilniaþ to cumanne to gode. þeah hi his mistlice ƿillnigen. Ða cƿæþ ic. Ðæt is soþ ꝥ þu segst. Ða cƿæþ he. Genog sƿeotol ꝥ is ꝥ te for þý sint gode men gode. ðe hi god gemetaþ. Ða cƿæþ ic. Genog open hit is. Ða cƿæþ he. Ða godan begitaþ ꝥ god ꝥ hi ƿillniaþ. Ða cƿæþ ic. Sƿa me þincþ. Ða cƿæþ he. Ða ýfelan næron na ýfele. gif hi gemetan ꝥ god ꝥ hi ƿilniaþ. ac for þý hi sint ýfele þe hi hit ne gemetaþ. ⁊ for þý hi hit ne gemetaþ. ðe hi hit on riht ne secaþ. Ða cƿæþ ic. Sƿa hit is sƿa ðu segst. Ða cƿæþ he. Forþæm hit is nan tƿeo ꝥ þa godan bioþ

has not power of that thing. Hence thou mayest plainly know, when thou seest any man desirous of that which he has not, that power is wanting to him. Then said I: That is true; I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power. He has no power where he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, namely, that the mind of every man desires to arrive at the true happiness, though they pursue *it* diversely? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? he who seeks happiness seeks good. Then said I: I have *it* sufficiently fixed in *my* memory. Then said he: All men, whether good or wicked, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good, because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So I think. Then said he: The wicked would not be wicked, if they found the good which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly.

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simle waldende. ⁊ þa yfelan nabbaþ nænne anweald. for þy ða godan ꝥ god on riht secaþ. ⁊ ða yfelan on woh. Ða cwæþ ic. Se þe wenþ ꝥ þis soþ ne sie. ðonne ne gelefþ he nanes soþes :·

§. IV. Ða[1] cwæþ he. Hwæþer wenst þu nu. gif twegen men fundiaþ to anre stowe. ⁊ habbaþ emn micelne willan to to cumenne. ⁊ oþer hæfþ his fota anweald ꝥ he mæg gan þær he wile swa swa eallum monnum gecynde wære ꝥ hi mihton. oþer næfþ his fota geweald ꝥ he mæge gan. ⁊ wilnaþ þeah to farenne. ⁊ onginþ crypan on ðone ilcan weg. hwæþer ðara twegra þincþ þe mihtigra. Ða cwæþ ic. Nis ꝥ gelic. se biþ mihtigra se ðe gæþ. þonne se þe crypþ. forþam he mæg cuman eþ þider ðe he wile ðonne se oþer. sege elles ꝥ ðu wille. ꝥ wat ælc man. Ða cwæþ he. Swa gelice beoþ þam godum ⁊ ðam yfelum. ægþær hiora wilnaþ for gecynde þæt he cume to þam hehstan gode. Ac se goda mæg cuman þyder he wilnaþ. forþam he his on riht wilnaþ. ⁊ se yfela ne mæg cuman to þam þe he wilnaþ. forþam he hit on woh secþ. Ic nat þeah þe elles hwæt ðince. Ða cwæþ ic. Ne þincþ me nauht oþres of þinum spellum. Ða cwæþ he. Genog ryhte þu hit ongitst. ⁊ ꝥ is eac tacn ðinre hæle. swa swa læca gewuna is ꝥ he cweþaþ ðonne

[1] Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

Then said I: So it is as thou sayest. Then said he: Therefore it is no question, that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§. IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive *there*, and one has the use of his feet so that he can go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way—whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes, than he who creeps, because he can more easily come whither he will, than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good, and the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Thou understandest it very rightly, and that is also a token of thy health;

hio seocne mon gesioþ. gef he hwelc unfæglic tacn him on geseoþ. me þincþ nu ꝥ þin gecynd ⁊ ðin gewuna flite swiþe swiþlice wiþ ðæm dysige :·

§. V. Ic[a] habbe nu ongiten ꝥ ðu eart gearo to ongitanne mine lare. forþy ic þe wolde gegæderian manigu spell ⁊ manega bisna. be þam ꝥ ðu mihtest þy eð ongitan hwæt ic secgan wille. Ongit nu hu unmihtige þa yfelan men beoþ. nu hi ne magon cuman þider. ðider ða ungewittigan gesceafta wilniaþ to to cumenne. ⁊ hu micle unmihtegran hi wæron. gif hi his nan gecynde næfdon. behealð nu mid hu hefigre racentan dysiges ⁊ ungesælþa hi sint gebundene. Hwæt þa cyld. þonne hi furþum gan magon. ⁊ eac ða ealdan ceorlas. ða hwile þe hi gan magon. wilniaþ sumes weorþscipes ⁊ sumre mærþe. Ða cild ridaþ on heora stafum. ⁊ manigfealdne plegan plegiaþ. ðær hi onhyriaþ ealdum monnum. ⁊ ða dysegan nan wuht nyllaþ onginnan. ðæs þe [hi] him awþer mægen towenan oððe lofes oððe leana. ac doþ ꝥ wyrse is. irnaþ hider ⁊ ðider dwoligende under þam hrofe eallra gesceafta. ⁊ ꝥ te þa ungewittegan gesceafta witon. ꝥ nyton þa dysegan men. forþy sint ða cræftas betran ðonne ða unþeawas. forþam ðe ælc mon sceal bion geþafa. sam he wille sam he nylle. ꝥ se sie anwaldegost þe mæg becuman to þam hehstan hrofe eallra

[a] Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

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as it is the custom of physicians to say when they see a sick man, if they observe in him any healthy token. I now perceive that thy nature and thy habit contends very successfully against errour.

§. V. I have now found that thou art prompt to understand my doctrine. Therefore I am desirous to collect for thee many arguments and many examples, so that thou mayest the more easily comprehend what I am about to say. Observe therefore how unmighty wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more unmighty they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound. Even children, when they can just go, and also old men as long as they can go, are desirous of some honour and of some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt any thing whereby they may expect to themselves either praise or rewards. But *they* do what is worse, *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will *or* whether he will not, that that person is most powerful who is able to arrive at the highest roof of all

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gesceafta. ꝥ is God, ðam nis nan wuht bufan. ne nan wuht beneoþan. ne ymbutan. ac ealle ðing sint binnan him on his anwealde. se God is swiþe to lufienne. Hu ne cwæde þu ær ꝥ se wære an wege mihtigost se þe mihte gan. ðeah he wolde. oþ þisse eorþan ende. swa þæt te nan dæl ðisse eorþan ofer ꝥ nære. ꝥ ilce þu miht geþencan be Gode. swa swa we ær cwædon. ꝥ se biþ mihtigost. þe to him cumon mæg. forþam he no hwider ofer ꝥ cumon ne mæg :·

§. VI. Be[x] eallum þisum racum þu miht ongitan ꝥ þa godan bioþ simle mihtige. ⁊ . yfelan bioþ ælces mægenes ⁊ ælces cræftes bedælde. hwy wenst þu ðonne ꝥ hi forlætan ða cræftes ⁊ folgian ðam unþeawum. Ic wene ðeah ꝥ þu wille secgan ꝥ hit sie for dysige ꝥ hi hi ne cunnon tocnawan. Ac hwæt segst ðu ðonne ꝥ sie for cuþre. ðonne sio ungesceadwisnes. hwi geþafiaþ hi ꝥ hi bioð dysige. hwy nyllað hi spyrigan æfter cræftum ⁊ æfter Wisdome. Ic wat þeah ꝥ swongornes hi offit ⁊ hi mid slæwþe ofercymþ. ⁊ gitsung hi ablent. wit cwædon ðeah ær ꝥ nan wuht nære wyrse þonne ungesceadwisnes. Ac hwæt willaþ we nu cweþan. gif ða gesceadwisan habbaþ unþeawas ⁊ nillaþ spyrigan æfter Wisdome ⁊ æfter cræftum. Ic wat ðeah ꝥ þu wilt cweþan ꝥ wrænnes ⁊ ungemetfæstnes hi offitte. Ac hwæt is ðonne unstrengre ðonne se mon þe bioð to ungemetlice

[x] Boet. lib. iv. prosa 2.—Ex quo fit, quod huic objacet, &c.

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things, namely God, whom nothing is above, nor any thing beneath, or beyond, but all things are within him *and* in his power. God is greatly to be loved. Didst thou not before say, that that person was most powerful in walking, who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with respect to God (as we have before said) —that that person is most powerful, who can come to him, because he nowhere beyond that can come.

§. VI. From all these arguments thou mayest understand, that the good are always powerful, and the wicked are destitute of all power and all ability. Wherefore, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance, that they are not able to distinguish them. But what wilt thou then say, is worse than this ignorance? Why do they suffer themselves to be ignorant? Why will they not endeavour after virtues and after wisdom? But I know that indolence possesses them, and overcomes them with sloth, and covetousness blinds them. We have before said that nothing was worse than ignorance. But what then shall we say, if those who are capable of discerning, have vices, and will not endeavour after wisdom and after virtues? I know however that thou wilt say, that luxury and intemperance possesses them. But what is weaker than the man who is utterly subdued by the

oferswiþed mid þam tedran flæsce. buton he eft geswice ⁊ winne wiþ þa unþeawas swa he swiþost mæge. Ac hwæt wilt ðu þonne cweþan. gif hwa wuht nylle wiþ winnan. ac mid fullan willan forlæt ælc god ⁊ fulgæþ þam yfele. ⁊ biþ ðeah gesceadwise. Ic secge se unmihtig ⁊ eac ealles nauht. forþam swa hwa swa ðone gemænan god eallra goda forlæt. buton tweonne biþ se nauht. Ac swa hwa swa willnaþ ꝥ he cræftig sie. he willnaþ ꝥ he wis sie. swa hwa swa þonne cræftig biþ. he biþ wis. ⁊ se ðe wis biþ. he biþ god. se þe ðonne god biþ. se biþ gesælig. ⁊ se ðe gesælig biþ. se biþ eadig. ⁊ se þe eadig biþ. se biþ [God.] be þam dæle ðe we ær rehton on þisse ilcan bec. Ac ic wene nu hwonne ꝥ dysige men willon wundrian þæs þe ic ær sæde. ꝥ wæs ꝥ te yfele men næron nauhtas. forþæmþe þara is ma ðonne þara oþra. Ac ðeah hi his nu næfre ne gelefan. þeah it is swa. ne magon we næfre gereccan þone yfelan mon clænne ⁊ untwifealdne. þe ma þe we magon hatan oððe habban deadne mon for cwucene. ne biþ se cwuca ðonne nyttra þe se deada. gif him his yfel ne hreowþ. Ac se þe ungereclice liofaþ. ⁊ his gecynd nyle healdan. ne biþ se nauht :·

§. VII. Ic[y] wene ðeah ꝥ þu wille cweþan ꝥ hit ne sie ealles swa gelic. ꝥ se yfela mæge don yfel ðeah he god ne mæge. ⁊ se deada ne mæge

[y] Boet. lib. iv. prosa 2.—Sed possunt, inquies, mali, &c.

frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say, if any creature will not contend against *them*, but with full will forsakes all good and commits evil, and is nevertheless capable of discerning? I say *he* is unmighty, and moreover altogether nothing. For whosoever forsakes the universal good of all goods, without doubt is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever then is virtuous, is wise; and he who is wise, is good; he then who is good, is happy; and he who is happy, is blessed; and he who is blessed, is a God, so far as we have before mentioned in this same book. But I rather think that unwise men will wonder at that which I have just now said, namely, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repents not of his evil. But he who lives dissolutely, and will not preserve his nature, is not he nothing?

§. VII. I think, however, thou wilt say, that this is not altogether so credible, because the wicked *man* can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee, that the power of the wicked does not come from any

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nauþer don. ac ic ðe secge þæt se anƿeald þara yfelena ne cymþ of nanum cræfte. ac of unþeaƿum. ac gif þa yfelan symle gode ƿæron. ðonne ne dydon hi nan yfel. ne biþ ꝥ nane mihta ꝥ mon mæge yfel don. ac beoþ unmihta. gif ꝥ soþ is ꝥ ƿe ær gefyrn rehton ꝥ ꝥ yfel nauht ne sie. þonne ne ƿyrcþ se nauht. se ðe yfel ƿyrcþ. Ða cƿæþ ic. Genog soþ ꝥ is ꝥ þu segst. Ða cƿæþ he. Hu ne rehton ƿe ær ꝥ nan ƿuht nære mihtigra ðonne ꝥ hehste god. Ða cƿæþ ic. Sƿa hit is sƿa ðu segst. Ða cƿæþ he. Ne hit þeah ne mæg nan yfel don. Ða cƿæþ ic. Ðæt is soþ. Ða cƿæþ he. Hƿæþer ænig mon ƿene ꝥ ænig mon sie sƿa mihtig ꝥ he mæge don eall ꝥ þæt he ƿille. Ða cƿæþ ic. Ne ƿenþ ðæs nan mon ðe his geƿit hæfþ. Ða cƿæþ he. Hƿæt yfele men magon ðeah yfel don. Ða cƿæþ ic. Eala [ꝥ] hi ne mihton. Ða cƿæþ he. Hit is sƿeotol ꝥ hi magon don yfel. ⁊ ne magon nan god. ꝥ is forþam ðe ꝥ yfel nis nauht. ac þa godan. gif hi fulne anƿeald habbaþ. hi magon don to gode ꝥ ꝥ hi ƿillaþ. forþy is se fulla anƿeald to tellanne to þam hehstum godum. forþam ægþer ge se anƿeald. ge þa oþru god. and þa cræftas. þe ƿe longe ær nemdon. sindon fæste on þam hehstan gode. sƿa sƿa ælces huses ƿah biþ fæst ægþer. ge on ðære flore. ge on þæm hrofe. sƿa biþ ælc god on Gode fæst. forþæm he is ælces godes ægþer ge hrof ge flor. Ðy is á to ƿilnianne þæs anƿealdes. ꝥ mon mæge god don. forþam ꝥ is se betsta anƿeald. ꝥ mon

virtue, but from vices. But if the wicked were always good, then would they do no evil. It is not power, that any one is able to do evil, but is weakness. If that is true which we some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before, that nothing was more powerful than the supreme good? Then said I: So it is as thou sayest. Then said he: Yet it cannot do any evil. Then said I: That is true. Then said he: Does any one suppose, that any man can be so powerful as to be able to do all that he wills? Then said I: No one supposes it, who has his senses. Then said he: But wicked men nevertheless can do evil. Then said I: I wish that they were not able. Then said he: It is evident that they can do evil, and cannot *do* any good. That is, because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and advantages which we long ago mentioned, are fixed in the supreme good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and the floor of every good. Therefore is the power that man may do good, ever to be desired; for that is the best power, that any one is able and willing to do well, whether with less means or

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mæge ⁊ wille well don. swa læssan swedum swa maran. swæþer he hæbbe. forþam swa hwa swa willaþ god to donne. he wilnaþ god to habbenne. ⁊ mid gode to bionne. for þis is se Platones cwide genog soþ. ðe he cwæþ. Ða wisan ane magon don to gode ꝥ hi wilniaþ. ða yfelan magon onginnon ꝥ hi wilniaþ. Ic nat nu þeah ðu wille cweþan ꝥ ða godan onginnon hwilum ꝥ hi ne magon forþbringan. Ac ic cweþe. ꝥ hi hit bringaþ simle forþ. þeah hi ꝥ weorc ne mægen fulfremman. hi habbaþ ðeah fulne willan. ⁊ se untweofealda willa bioþ to tellenne for fullfremod weorc. forðam he næfre ne forlyst ðam leanum oððe her. oððe þær. oððe ægþær. þeah willaþ ða yfelan wyrcan ꝥ ꝥ hi lyst. ðeah hit nu ne sie nyt. ne forleosaþ hi eac þone willan. ac habbaþ his wite. oþþe her. oððe elles hwær. oððe ægþer. se yfla willa to þonne hiora welt. forþy hi ne magon begitan ꝥ god ꝥ hi willniaþ. for ðy hi hit ðurh ðone willan secaþ. nales þurh rihtne weg. Se yfela willa næfþ nænne geferscipe wiþ þa gesælþa. Ða se Wisdom þa ðis spell areht hæfde. ða ongan he eft singan and ðus cwæþ.

with greater, whichsoever he may possess. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire.—I know not, however, but thou wilt say, that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards, either here, or there, or both. If the wicked have will to work what they list, though it is not now completed, they lose not also the will, but have its punishment, either here, or elsewhere, or both. So greatly does the evil will control them. They cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, he began again to sing, and thus said:

CAPUT XXXVII.

§ I.

GEHER* nu an ꞅpell be þam oꝼeꞃmoðum ⁊ þam unꞃihtꝼiꞅum cẏninᵹum. þa ꝼe ᵹeꞃioþ ꞅittan on þam hehꞅtan heahꞅetlum. þa ꞅcinaþ on maneᵹꞃa cẏnna hꞃæᵹlum. ⁊ bioþ uton ẏmbꞅtanðenðe mið miclon ᵹeꝼeꞃꞅcipe hioꞃa þeᵹna. ⁊ þa bioþ mið ꝼetlum. ⁊ mið ᵹẏlðenum hẏlt ꞅpeoꞃðum. ⁊ mið maniᵹꝼealðum heꞃeᵹeatꝼum ᵹehẏꞃꞅte. ⁊ þꞃeatiaþ eall moncẏnn mið hioꞃa þꞃẏmme. ⁊ ꞅe ðe hioꞃa pelt. ne muꞃnþ nauþeꞃ ne ꝼꞃienð ne ꝼienð. þe ma ðe ꝼeðenðe hunð. ac bioð ꞅꝼiþe unᵹeꝼꞃæᵹlice upahaꝼen on hiꞅ Moðe ꝼoꞃþam unᵹemetlican anꝼealðe. Ac ᵹiꝼ him mon þonne apint oꝼ þa claþaꞅ. ⁊ him oꝼtihþ þaꞃa þenunᵹa ⁊ þæꞅ anꝼealðeꞅ. ðonne miht þu ᵹeꞅeon ꝥ he bioþ ꞅꝼiþe anlic þaꞃa hiꞅ þeᵹna ꞅumum ðe him ðaꞃ þeniaþ. buton he ꝼoꞃþꞃa ꞅie. Anð ᵹiꝼ him nu ꝼeaꞅ ᵹebẏꞃeþ ꝥ him ꝼẏꞃþ ꞅume hꝼile þaꞃa þenunᵹa oꝼ tohen. ⁊ þaꞃa claþa. ⁊ þæꞅ anꝼealðeꞅ. þonne þincþ him ꝥ he ꞅie on caꞃceꞃne ᵹebꞃoht. oððe on ꞃacentum. ꝼoꞃþam oꝼ þam unmetta. ⁊ þam unᵹemetlican ᵹeᵹeꞃelan. oꝼ þam ꞅꝼetmettum. ⁊ oꝼ miꞅtlicum ðꞃẏncum þæꞅ liþeꞅ. onꝼæcnaþ ꞅio ꝼoðe þꞃaᵹ þæꞃe ꝼꞃænneꞅꞅe. ⁊ ᵹeðꞃeꝼþ hioꞃa Moð

* Boet. lib. iv. metrum 2.

CHAPTER XXXVII.

§. I.

HEAR now a discourse concerning proud and unjust kings, whom we see sit on the highest thrones; who shine in clothes of many kinds; and are surrounded by a great company of their thanes, who are adorned with belts and with golden-hilted swords, and with manifold military weapons, and terrify all mankind with their greatness. And he who governs them, regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is entirely like to any one of those his thanes who serve him, unless he be worse. And moreover if it accidentally happen to him, that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because, from excess, and from immoderate clothing, and from dainty foods, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly. Then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they

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swiþe swiþlice. þonne weaxaþ eac þa ofermetta ⁊ ungeþwærnes. ⁊ þonne hi weorþaþ gebolgen. ðonne wyrþ ꝥ Mod beswungen mid þam welme þære hatheortnesse. oþþæt hi weorþaþ gewæfte mid þære unrotnesse. ⁊ swa gehæfte. Siððan ꝥ ðonne gedon biþ. ðonne onginþ him leogan se tohopa þære wræce. ⁊ swa hwær swa his irsung willaþ. ðonne gehet him þær his wrecceleste. Ic þe sæde gefyrn ær on þisse ilcan bec. ꝥ ealle gesceafta willnodon sumes godes. for gecynde. ac ða unrihtwisan cyngas ne magon nan god don. for þam ic þe nu sæde. nis ꝥ nan wundor. forþam hi hi underþiodaþ eallum þam unþeawum þe ic ðe ær nemde. sceal ðonne nede to þara hlaforda dome þe he hine ær underþeodde. ⁊ ꝥ te wyrse is. ꝥ he him nyle furþum wiþwinnan. þær he hit anginnan wolde. ⁊ ðonne on þam gewinne þurhwunian mihte. þonne næfde he his nane scylde :·

§. II. Ða[a] se Wisdom ða þis leoþ asungen hæfde. þa ongan he eft spellian ⁊ þus cwæþ. Gesihst ðu nu on hu miclum. ⁊ on hu diopum. ⁊ on hu ðiostrum horaseaþe þara unþeawa þa yfelwillendan sticiaþ. ⁊ hu ða godan scinaþ beorhtor þonne sunne. forþam þa godan næfre ne beoþ bedælde þara edleana hiora godes. ne þa yfelan næfre þara wita ðe hi geearniaþ. Ælc þing þe on ðisse worulde gedon biþ. hæfþ edlean. wyrce hwa ꝥ ꝥ he wyrce. oððe do ꝥ ꝥ he do.

[a] Boet. lib. iv. prosa 3.

are distracted with unhappiness, and so enslaved. After this takes place, the hope of revenge begins to deceive them, and whatsoever the man's anger dictates, *he* promises himself his security thereby. I said to thee some time ago in this same book, that all creatures were naturally desirous of some good. But unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already mentioned to thee. *Every one of them*, therefore, necessarily must *submit* to the power of the lords, to whom he has already subjected himself; and what is still worse, he will not even strive against them. If he were willing to attempt it, and were able to persevere in the contest, then would he be free from his guilt.

§. II. When Wisdom had sung this lay, he began again to speak, and thus said: Seest thou now in how great, and in how deep, and in how dark a sink of vices, the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Every thing which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover it is not unmeet (as was formerly the custom of

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á he hæfð ꝥ ꝥ he earnaþ. Nis ꝥ eac nauht unryht swa swa gio Romana þeaw wæs. ⁊ get is on manegum ðeodum. ꝥ mon hehþ ænne heafod-beah gyldenne æt sumes ærnewæges ende. færþ þonne micel folc to. ⁊ irnaþ ealle endemes. ða þe hiora ærninge trewaþ. ⁊ swa hwilc swa ærest to ðam beage cymþ. þonne mot se hine habban him. ælc wilnaþ ꝥ he scyle ærest to cuman ⁊ hine habban. ac anum he ðeah gebyraþ. swa deþ eall moncynn. on þys andweardan life irnaþ. and onettaþ. and wilniað ealles þæs hehstan godes. ac hit is nanum men getiohhod. ac is eallum monnum. forþæm is ælcum þearf ꝥ he higie eallan mægne æfter þære mede. þære mede ne wyrþ næfre nan god man bedæled. ne mæg hine mon no mid ryht hatan se gooda. gif he biþ þas hehstan goodes bedæled. forþæm nan god þeow ne biþ buton godum edleanum. don ða yfelan ꝥ ꝥ hi don. symle biþ se beah godes edleanes þam godum gehealden on ecnesse. ne mæg þara yfelena yfel þam godan beniman heora goodes ⁊ hiora wlites. ac gif hi ꝥ good buton himselfum hæfden. ðonne meahte hi mon his beniman. oþer twega oððe se ðe hit ær sealde. oððe oþer mon. Ac þonne forliest god man his leanum. ðonne he his god forlæt. Ongit nu ꝥ te ælcum men his agen god gifþ good edlean. ꝥ god ꝥ te oninnan him selfum biþ. Hwa wissa monna wile cweþan ꝥ ænig god man sie bedæled ðæs hehstan godes. forþam he simle æfter þam swincþ. Ac gemun ðu simle ðæs miclan ⁊ þæs

the Romans, and yet is in many nations) that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who are confident in their running; and whichsoever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive and have it, but nevertheless it falls to one. So does all mankind in this present life—runs, and hastens, and is desirous of all the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he endeavour with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good, if he is destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good, of their good and of their excellence. But if they had that good from without them, then could some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards, when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward, for that reward is above all other rewards to be loved; and add that

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fægran edleanes. forþam ꝥ edlean is ofer ealle oþre lean to lufienne. ⁊ do þæs lean to þam foresprecenan godum þe ic ðe ær tealde on ðriddan bec. þonne hi þonne gegaderude bioþ. ðonne miht þu ongitan ꝥ þa gesælþa ⁊ ꝥ hehste god biþ eall an. ⁊ ꝥ biþ God. ⁊ þonne ðu miht eac ongitan ꝥ ælc god man biþ eadig. ⁊ ꝥ ealle gesælige men beoþ Godas. ⁊ habbaþ ecu edlean hiora godes.

§. III. Forþam[b] ne ðearf nænne wisne mon tweogan. ꝥ ða yfelan nabban eac ece edlean heora yfeles. ꝥ biþ ece wite. Ðeah ðu nu wene ꝥ hiora [hwylc] gesælig sie her for worulde. he hæfþ ðeah simle his yfel mid him. ⁊ eac þæs yfeles edlean ða hwile þe hit him licaþ. Nis nu nan wis man ꝥ nyte ꝥ te god ⁊ yfel bioþ simle ungeþwære betwux him. ⁊ simle on twa willaþ. ⁊ swa swa ðæs godan godnes biþ his agen god ⁊ his agen edlean. swa biþ eac þæs yfelan yfel his agen yfel. ⁊ his edlean. ⁊ his agen wite. ne tweoþ nænne mon gif he wite hæfþ. ꝥ he næbbe yfel. Hwæt wenaþ þa yfelan ꝥ he beon bedælde ðara wita ⁊ sint fulle ælces yfeles. nallas no ꝥ an ꝥ hi bioþ afylde. ac forneah to nauhte gedone. Ongit nu be þam godum hu micel wite þa yfelan symle habbaþ. ⁊ gehyr gyt sum bispell. ⁊ gehealð þa wel þe ic þe ær sæde. Eall ꝥ. ꝥ te annesse hæfþ. ꝥ we secgaþ þæt te sie. ða hwile

[b] Boet. lib. iv. prosa 3.—Quæ cùm ita sint, de malorum, &c.

reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the supreme good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are Gods, and have eternal reward for their good.

§. III. Therefore no wise man needs to doubt, that the wicked have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest suppose that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always will diversely. And as the goodness of the good is his own good and his own reward, so is also the evil of the wicked his own evil and his reward, and his own punishment. No man, if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they depraved, but *they are* almost brought to nothing. Understand therefore, from the good, how great punishment the wicked always have; and hear moreover an example, and retain those well which I before said to thee. Whatsoever

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þe hit æt somne biþ. ⁊ ða samwrædnesse þe hataþ god. Swa swa an man biþ man. ða hwile ðe sio sawl ⁊ se lichoma biþ ætsomne. þonne hi þonne gesindrede bioþ ðonne ne bið he ꝥ ꝥ he ær wæs. ꝥ ilce þu miht geþencan be ðam lichoman ⁊ be his limum. gif þara lima hwilc of biþ. ðonne ne biþ hit no full mon swa hit ær wæs. gif eac hwylc god man from gode gewite. ðonne ne biþ he þe ma fullice god. gif he eallunga from gode gewite. þonan hit gebyraþ ꝥ ða yfelan forlætaþ ꝥ ꝥ hi ær didon. ne bioþ ꝥ ꝥ hi ær wæron. Ac þonne hi ꝥ god forlætaþ ⁊ weorþaþ yfele. ðonne ne beoþ hi nauhtas buton anlicnes. ꝥ mon mæg gesion ꝥ hi gio men wæron. ac hi habbaþ þæs mennisces ðonne þone betstan dæl forloren. ⁊ þone forcuþestan gehealden. hi forlætaþ ꝥ gecyndelice god. [ꝥ] sint mennisclice þeawas. ⁊ habbaþ þeah mannes anlicnesse ða hwile þe hi libbaþ :·

§. IV. Ac[c] swa swa manna godnes hi ahefþ ofer þa menniscan gecynd. to þam ꝥ hi beoþ Godas genemnede. swa eac hiora yfelnes awyrpþ hi under ða menniscan gecynd. to þam ꝥ hi bioþ yfele gehatene. ꝥ we cweþaþ sie nauht. Forþam gif ðu swa gewlætne mon metst ꝥ he biþ ahwerfed from gode to yfele. ne miht ðu hine na mid rihte nemnan man. ac neat. Gif þu þonne on hwilcum men ongitst. ꝥ he biþ gitsere

[c] Boet. lib. iv. prosa 3.—Sed cùm ultra homines, &c.

has unity, that, we say, exists whilst it remains together, and this unity we call good. Thus a man is man, whilst the soul and the body are together. But when they are separated, then is he not that which he before was. The same thou mayest conceive concerning the body, and concerning its members. If any of the members is off, then it is not full man, as it before was. So if any good man depart from good, then is he not any more fully good—if he absolutely depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were. But when men forsake good and become wicked, then are they nothing but a resemblance, so that one may see that they formerly were men, but they have lost the best part of human *nature*, and kept the worst. They forsake the good of their nature, namely, human manners, and have nevertheless the likeness of man whilst they live.

§. IV. But as the goodness of men raises them above human nature, so far that they are named Gods; so also their wickedness depresses them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a covetous man and a spoiler, thou shouldest not call him man, but wolf. And the fierce *man*, who is a brawler,

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⁊ reafere. ne scealt þu hine na hatan man. ac ƿulf. And þone reþan þe biþ þƿeorteme. þu scealt hatan hund. nallas mann. And ðone leasan lytegan. þu scealt hatan fox. næs mann. And ðone ungemetlice modegan ⁊ yrrendan. ðe to micelne andan hæfþ. ðu scealt hatan leo. næs mann. And þone sænan. þe biþ to slaw. ðu scealt hatan assa ma þonne man. And þone ungemetlice eargan. þe him ondræt mare þonne he þurfe. þu miht hatan hara. ma ðonne man. And þam ungestæþþegan ⁊ ðam hælgan. þu miht secgan ꝥ hi biþ ƿinde gelicra. oððe unstillum fugelum. ðonne gemetfæstum monnum. And þam þe ðu ongitst ꝥ he liþ on his lichaman lustum. ꝥ he bið anlicost fettum sƿinum. þe simle ƿillnaþ licgan on fulum solum. ⁊ hi nyllaþ asƿylian on hluttrum ƿæterum. ac þeah hi seldum hƿonne besƿemde ƿeorþon. ðonne sleaþ he eft on þa solu ⁊ beƿealƿiaþ þær on. Ða se Ƿisdom þa þis spell areht hæfde. ða ongan he singan ⁊ þus cƿæþ.

CAPUT XXXVIII.

§. I.

IC[d] [ðe] mæg reccan of ealdum leasum spellum sum sƿiþe anlic spell þære spræce þe ƿit nu ymbe spræcon. Hit gebyrede gio on Troiana geƿinne ꝥ þær ƿæs an cyning þæs nama Aulixes. se hæfde

[d] Boet. lib. iv. metrum 3.

thou shouldest call hound, not man. And the deceitful, crafty *man*, thou shouldest call fox, not man. And the immoderately proud and angry *man*, who has overgreat malice, thou shouldest call lion, not man. And the dull *man*, who is too slow, thou shouldest call ass, rather than man. And the excessively timid, who is more fearful than he needs, thou mayest call hare, rather than man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or volatile birds, than sedate men. And, to him whom thou observest lying in the lusts of his body; that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, he began to sing, and thus said:

CHAPTER XXXVIII.

§. I.

I CAN relate to thee from ancient fables, a story very similar to the saying which we have just now mentioned.—It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar.

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tƿa ðioda under þam Kasere. Ða ðioda ƿæron hatene Iþacige ⁊ Retie. ⁊ ðæs Kaseres nama ƿæs Agamemnon. Ða se Aulixes mid þam Kasere to þam gefiohte for. ða hæfde he sume hundred scipa. ða ƿæron hi sume ten gear on þam geƿinne. ða se cyning eft ham cerde from þam Kasere. ⁊ hi ꝥ land hæfdon geƿunnen. ða næfde ma scipa þonne an. ꝥ ƿæs ðeah þrereþre. ða gestod hine heah ƿeder ⁊ storm sæ. ƿearþ ða fordrifan on an igland [ut on] ðære Ƿendel sæ. þa ƿæs þær Apollines dohtor. Iobes suna. se Iob ƿæs hiora cyning. ⁊ licette ꝥ he sceolde bion se hehsta God. ⁊ ꝥ dysige folc him gelyfde. forþamþe he ƿæs cyne cynnes. ⁊ hi nyston nænne oþerne God on ðæne timan. buton hiora cyningas hi ƿeorþodon for Godas. ða sceolde þæs Iobes fæder beon eac God. þæs nama ƿæs Saturnus. ⁊ his sƿa ilce [eal cyn] hi hæfdon for God. þa ƿas hiora an se Apollinus ðe ƿe ær ymb spræcon. ðæs Apollines dohtor sceolde bion gydene. þære nama ƿæs Kirke. sio hi sædon sceolde bion sƿiþe drycræftigu. ⁊ sio ƿunode on ðam iglande þe se cyning on fordrifen ƿearþ ðe ƿe ær ymbe spræcon. Hio hæfde ðær sƿiþe micle ƿerode hire ðegna. ⁊ eac oþerra mædena. Sona sƿa hio geseah ðone fordrifenan cyning þe ƿe ær ymbspræcon. þæs nama ƿæs Aulixes. ða ongan hio hine lufian. ⁊ hiora ægþer oþerne sƿiþe ungemetlice. sƿa ꝥ te he for hire lufan forlet his rice eall. ⁊ his cynren. ⁊ ƿunode mid hire oþ ðone first ꝥ his þegnas him ne

The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was a vessel with three rows of oars. Then opposed him a great tempest and stormy sea. *He* was then driven upon an island, out in the Wendel Sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him, because he was of royal lineage, and they knew not any other god in that age, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess; her name was Circe. She, they said, should be very skilful in sorcery, and she dwelt in the island which the king was driven upon, whom we before mentioned. She had there a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom and his family, and dwelt

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mihton leng mid gewunian. ac for hiora eardes lufan ⁊ for ðære wrace tiohodon hine to forlætanne. Ða ongunnon lease men wyrcan spell. ⁊ sædon ꝥ hio sceolde mid hire drycræft. þa men forbredan. ⁊ weorpan hi an wilde deora lic. ⁊ siððan slean on þa raccentan ⁊ on cospas. Sume hi sædon ꝥ hio sceolde forsceoppan to leon. ⁊ ðonne seo sceolde sprecan. þonne rynde hio. Sume sceoldan bion eforas. ⁊ ðonne hi sceoldan hiora sar siofian. þonne grymetodan hi. Sume wurdon to wulfan. ða ðuton. ðonne hi spræcan sceoldon. Sume wurdon to þam deorcynne þe mon hat tigris. Swa weorð eall se geferscipe forhwerfed to mistlicum deorcynnum. ælc to sumum diore. buton þam cyninge anum. Ælcne mete hi onscunedon þe men etaþ. ⁊ wilnodon ðara þe deor etaþ. Næfdon hi nane anlicnesse manna ne on lichoman ne on stemne. ⁊ ælc wisste ðeah his gewit swa swa he ær wisste. ꝥ gewit was swiþe sorgiende for þam ermþum ðe hi drogan. Hwæt þa menn ðe þysum leasungum gelefdon. ðeah wisston þæt hio mid þam drycræfte ne mihte ðara manna Modon wendan. þeah hio ða lichoman onwende. Eala ꝥ hit is micel cræft ðæs Modes for ðone lichoman. Be swilcum ⁊ be swilcum þu miht ongitan ꝥ se cræft þæs lichoman biþ on þam Mode. ⁊ ꝥ te ælcum men ma deriaþ his Modes unþeawas. ðæs Modes tioþ eallne þone lichoman to him. ⁊ þæs lichoman mettrumnes ne mæg ꝥ Mod eallunga to him getion :·

with her until the time that his thanes would no longer remain with him, but, for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said, that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw *them* into chains and fetters. Some, they said, she should transform to lions, which instead of speaking, roared. Some should be wild boars, and when they should lament their misfortune, then they grunted. Some became wolves. These howled when they should speak. Some became the kind of wild beast that is called tiger. Thus was all the company turned to wild beasts of various kinds, every one to some beast, except the king alone. Every meat they refused which men eat, and desired those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, if she changed the bodies. How great an excellence is that of the mind in comparison of the body!—By these *things* and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *The vices* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

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§. II. Ða* cwæþ ic. Ic eom geþafa ꝥ ꝥ is soþ. ꝥ þu ær sædest. ꝥ wæs ꝥ hit nauht unriht wære þæt mon ða yfelwillendan men hete netenu. oððe wildeor. ðeah hi mannes onlicnesse hæbben. Ac gif ic hæfde swilcne anweald. swylce se ælmihtega God hæfþ. ðonne ne lete ic no ða yfelan derian ðam godum swa swiþe swa hi nu doþ. Ða cwæþ he. Nis hit him no swa longe alefed swa þe ðyncþ. ac ðu miht ongitan ꝥ him biþ swiþe hrædlice gestyred hiora orsorgnesse. swa ic þe nu rihte secgan wille. ðeah ic get emtan næbbe for oþerre spræce. ðær hi ðone unnyttan anweald næfden þe hi wénaþ ꝥ hi habbaþ. ðonne næfdon hi swa micel wite swa hi habban sculon. Ða yfelan biþ micle ungesæligran þonne. [ðonne] hi magan þurhtion þæt yfel ꝥ hi lyst. þonne hi þonne bion. þonne hi hit don ne magon. ðeah ðis dysige men ne gelefan. Hit is swiþe yfel ꝥ mon yfel wille. ⁊ hit is þeah micle wyrse ꝥ hit mon mæg don. forþæm se yfela willa biþ tostenced. swa þe recels beforan fyre. gif mon ꝥ weorc þurhtion ne mæg. Ac ða yfelan habbaþ hwilum ðrio ungesælþa. an is ꝥ hi yfel willaþ. oþer ꝥ ꝥ hi magon. þridde ꝥ hi hit þurhtioþ. forþamþe God hæfþ getiohhod to sellenne witu ⁊ ermþa þam yfelum monnum for hiora yflum weorcum. Ða cwæþ ic. Swa hit is swa ðu segst. ⁊ þeah ic wolde gewyscan. gif ic mihte. ꝥ hi næfdon þa hearðsælþa ꝥ hi mihton yfel don. Ða

* Boet. lib. iv. prosa 4.

§ II. Then said I: I am convinced that that is true which thou before saidst, namely, that it would not be unfit that we should call evil-willing men, cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the almighty God has, then would not I permit the wicked to injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will be very soon taken from them, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these unwise men do not believe it. It is very miserable that any man wills evil, and it is still much worse that he is able to do it; for the evil will is dispersed like frankincense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it;* the third, that they accomplish it. For God has decreed to give punishments and calamities to wicked men for their evil works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said

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cƿæþ he. Ic ƿene þeah ꝥ him losige se anƿeald ær þonne ðu ƿoldest. oððe hi ƿenen. forþæm nan ƿuht nis lang færes on þis andƿeardan life. þeah monnum þynce ꝥ hit lang sie. Ac sƿiþe oft se micla anƿeald ðara yfelena gehrist sƿiþe færlice. sƿa sƿa great beam on ƿuda ƿyrcþ hludne dynt ðonne men læst ƿenaþ. ⁊ forþam ege hi bioþ simle sƿiþe earme. Gif hi ðonne hiora yfel earme gedeð. hu ne biþ þonne simle ꝥ lange yfel ƿyrse ðonne ꝥ scorte. Ðeah nu þa yflan næfre ne ƿurdon deade. ðeah ic ƿolde cƿeþan ꝥ hi ƿæron earmoste. Gif þa earmþa ealle soþe sint. ðe ƿe lange ær ymbe rehton. ꝥ ða yfelan her on ƿorulde habban sceoldan. þonne is þæt sƿeotol. ꝥ þa earmþa beoþ endeleaste þe ece bioþ. Ða cƿæþ ic. Ðæt is ƿundorlic ꝥ ðu segst. ⁊ sƿiþe earfoþlic dysegum monnum to ongitanne. Ac ic ongite þeah ꝥ hit belimpþ genog ƿel to þære spræce þe ƿit ær ymbe spræcon. Ða cƿæþ he. Ic ne sprece nu no to dysegum monnum. ac sprece to þam þe ƿillniaþ Ƿisdom ongitan. forþæm ꝥ biþ tacn Ƿisdomes. ꝥ hine mon ƿilnige heran ⁊ ongitan. Ac gif dysigra hƿone tƿeoge æniges ðara spella. ðe ƿe ær ymbe spræcon on þisse ilcan bec. ðonne gerecce he. gif he mæge. oþer tƿega oððe þara spella sum leas oððe ungelic ðære spræce þe ƿit æfter spyriaþ. oððe þridde ƿend ongite ⁊ gelefe ꝥ ƿit on riht spirien. gif he þara nan ne deþ. ðonne nat he hƿæt he menþ :·

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he: I think however that that power will be lost by them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But frequently the great power of the wicked falls very suddenly, even as a great tree in the wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, which the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That which thou sayest is wonderful, and very difficult to be understood by ignorant men. But I nevertheless perceive that it agrees very well with the argument which we were before holding. Then said he: I am not now speaking to ignorant men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom, that any one is willing to hear and understand it. But if any of the unwise doubts any of the reasonings which we have already used in this same book, let him point out, if he can, some one of the arguments *which is* either false, or inapplicable to the subject about which we are enquiring; or, thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

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§. III. Ac[f] ic ðe mæg get tæcan oþer ðing þe dysegum monnum wile ðincan get ungelefendlicre. ⁊ is ðeah genog gelic þam spelle ðe wit æfter spyriaþ. Ða cwæþ ic. Hwæt is ꝥ la ðinga. Ða cwæþ he. Hit is ꝥ ꝥ ða yfelan bioþ micle gesæligran ðe on ðisse worulde habbaþ micelne wean ⁊ manigfeald wite for hyra yfelum. ðonne þa sien þe nane wræce nabbaþ. ne nan wite on þisse worulde for hiora yfle. Ne wene ðeah nan mon ꝥ ic for þæm anum ðyllic sprece. ðe ic wolde unþeawas tælan. ⁊ gode herian. ⁊ mid ðære bisne men ðreatian ⁊ tihtan to godum ðeawum. forþam ege ðæs wites. ac for oþrum þingum ic hit sprece get swiþor. Ða cwæþ ic. For hwilcum oþrum ðingum woldest ðu ꝥ sprecan. buton forþam ðe þu nu sædest. Ða cwæþ he. Gemunst ðu ꝥ wit ær spræcon. ꝥ wæs ꝥ þa godan hæfden symle anweald ⁊ gesælþa. ⁊ þa yfelan næfden næfre nauþer. Ða cwæþ ic. Ðæt ic geman. Ða cwæþ he. Hwæt wenst ðu nu. gif þu gesihst hwylcne swiþe ungesæligne mon. ⁊ ongitst ðeah hwæt hwegu godes on him. hwæþer he sie swa ungesælig swa se þe nan wuht godes næfþ. Ða cwæþ ic. Se me þyncþ gesæligra. ðe hwæt hwegu hæfþ. Ða cwæþ he. Ac hu þyncþ ðe þonne be þam þe nan wuht godes næfþ. gif he hæfþ sumne eacan yfeles. se þu wilt secgan þonne get sie ungesæligra ðonne se oþer. for þæs yfeles eacan. Ða cwæþ ic. Hwi ne sceolde

[f] Boet. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

§. III. But I can still teach thee another thing, which to ignorant men will seem yet more surprising, and is nevertheless suitable enough to the argument which we are holding. Then said I: What thing is that? Then said he: It is this, that those wicked *persons* are much more happy, who in this world have great misery and manifold punishment for their crimes, than those are who have no suffering or punishment in this world for their guilt. Let no one, however, suppose, that I speak thus, merely because I would reprove vices and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment; but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, namely, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him?* Then said I: He appears to me more happy, who has something *of good.* Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I; Why should not I think so? Then said he: Admitting that it so appears to

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me swa ðincan. Ða cwæþ he. Telo þonne ꝥ ðe swa þincþ. ongit ðonne mid innewearðan Mode ꝥ þa yfelan habbaþ simle hwæt hwegu godes on gemong hiora yfel. ꝥ is hiora wite ꝥ mon mæg swiðe eaðe gereccan mid rihte him to gode. Ac þa þe him biþ unwitnode eall hiora yfel on ðisse worulde. habbaþ sum yfel hefigre ⁊ frecendlicre þonne ænig wite sie on þisse worulde. ꝥ is ꝥ him biþ ungewitnode hiora yfel on þisse worulde. ꝥ is ꝥ sweotoloste tacn þæs mæstan yfeles on þisse worulde. ⁊ þæs wyrstan edleanes æfter ðisse worulde. Ða cwæð ic. Ne mæg ic ðæs oþsacan. Ða cwæþ he. Forþæm sint ungesæligran þa yfelan. forþæm him biþ buton gewyrhtum forgifen hiora yfel. ðonne þa sien þe him biþ hiora yfel geleanod be heora gewyrhtum. forþæm hit is riht ꝥ mon yfelige þa yfelan. ⁊ hit is woh ꝥ hi mon læte unwitnode. Ða cwæþ ic. Hwa oþsæcþ þæs. Ða cwæþ he. Ne mæg nan man oþsacan ꝥ hit ne sie eall god ꝥ te riht biþ. ⁊ eall yfel ꝥ te woh biþ. Ða cwæþ ic. Ic eom swiþe gedrefed mid ðisse spræce. ⁊ wundrige forhwi swa rihtwis dema ænige unrihte gife wille forgifan. Ða cwæþ he. Be hwam cwest þu ꝥ. Ða cwæþ ic. Forþamþe ðu ær cwæde ꝥ he unriht dyde. ꝥ he lete unwytnod þa yfelan. Ða cwæþ he. Ðæt is his weorþscipe. ꝥ he swa gifol is. ⁊ swa rumedlice gifð. ꝥ is micel gifu ꝥ he gebit oððæt ða yfelan ongitaþ hyra yfel ⁊ gecyrraþ to gode. Ða cwæþ ic. Nu ic ongite ꝥ hit nis ece gifu ꝥ he gifþ þam yflum. ac is hwæt hwegu

thee, understand with inward mind, that the wicked have always something of good among their evil, namely, their punishment, which we may very easily *and* justly reckon to them as good. But those *persons* whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is, namely, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny, that every thing is good which is right, and every thing evil which is wrong. Then said I: I am much troubled with this discourse, and wonder why so righteous a Judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift, that he waits till the wicked are sensible of their wickedness and turn to good. Then said I: Now I understand, that it is not an eternal gift which he

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eldung ⁊ anbid þæs behstan deman. Forþam anbide ⁊ forþam geþylde me þincþ ꝥ he sie þe swiþor forsewen. ⁊ þeah me licaþ ðis spell genog well. ⁊ þyncþ me genog gelic þæm þe ðu ær sædest :·

§. IV. Ac[a] ic ðe halsige get ꝥ ðu me secge hwæþer ðu wene ꝥ þa yfelan habban ænig wite æfter ðisse worulde. oððe þa godan ænig edlean heora godes. Da cwæþ he. Hu ne sæde ic ðe ær ꝥ þa godan habbaþ edlean hiora godes. ægþer ge her. ge on ecnesse. ⁊ ða yfelan eac habbaþ edlean heora yfeles. ægþer ge her. ge eft on ecnesse. Ac ic wille dælan ða yfelan ðam yfelum nu on twa. forþamþe oþer dæl þara yfelena hæfð ece wite. forþam hi nanne mildheortnesse ne geearnodon. oþer dæl sceal beon geclænsod. and ða amered on þam heofonlicon fyre. swa her biþ sylfor. forþam he hæfþ sume geearnunga sumere mildheortnesse. forþam he mot cuman æfter þam earfoþum to ecre are. Git ic þe mihte reccan mare. ægþer ge be þam godum. ge be þam yflum. gif ic nu æmtan hæfde. Ac ic ondræde ꝥ ic forlete ꝥ wit ær æfter aswyredon. ꝥ wæs ꝥ wit woldon gereccan ꝥ ðu ongeate ꝥ þa yflan næfdon nænne anweald. ne nænne weorþscipe. ne on ðisse worulde. ne on þære toweardan. forþæm þe þuhte ær ꝥ

[a] Boet. lib. iv. prosa 4.—Sed quæso, inquam, te, nullane animarum, &c.

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bestows upon the wicked, but is rather the waiting and delay of the supreme Judge. On account of *his* delay and forbearance, methinks he is the more contemned; and yet this argument pleases me well enough, and seems to me agreeable enough to what thou before saidst.

§. IV. But I beseech thee now that thou wouldest tell me, whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did not I say to thee before, that the good have recompense for their goodness, both here and for ever; and the wicked also have recompense for their wickedness, both here and also for ever? But I will now divide the wicked from the wicked, in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be purified and proved in the heavenly fire, as silver here is, because it has some deserts of some mercy, wherefore it may after these troubles come to everlasting honour. Still I could instruct thee more, both concerning the good, and concerning the wicked, if I now had leisure. But I fear that I should neglect what we were before seeking after, namely, that we would argue so as to convince thee that the wicked had no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst

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eallra ðinga wyrrest ꝥ þu wendest ꝥ hi hæfdon to micelne. ⁊ ꝥ ealne weg siofodest ꝥ hi ealne weg næron on wite. ⁊ ic þe sæde ealne weg ꝥ hi næfre ne bioþ buton wite. þeah ðe swa ne ðince. Ac ic wat ðeah ꝥ þu wilt siofian ꝥ hi swa langne fyrst habbaþ leaf yfel to donne. ⁊ ic þe sæde ealne weg ꝥ se fyrst biþ swiþe lytle hwile. and ic ðe secge get. swa swa he lengra biþ. swa hi bioþ ungesæligran. ꝥ him wære ealra mæst unsælþ ꝥ ꝥ se fyrst wære oþ domes dæg. And ic ðe sæde eac ꝥ ða wæron ungesæligran ðe him unrihtlice hiora yfel forboren wære. þonne þa wæren þe him hiora yfel rihtlice ongewrecen wære. get hit gebyreþ ꝥ ðe þincþ ꝥ þa orsorgan biþ [gesæligran] ðonne þa gewitnodan :·

§. V. Ða[h] cwæþ ic. Ne ðincþ me næfre nanwuht swa soþlic swa me þincþ ðin spell þæm timum þe ic þa gehere. Ac gif ic me wende to ðises folces dome. þonne nis hit no ꝥ an ꝥ hi nyllaþ þisse ðinre race gelefan. ac hi hit nellaþ furþum gehiran. Ða cwæþ he. Nis ꝥ nan wundor. Hwæt þu wast ꝥ þa men þe habbaþ unhale eagan. ne magon ful eaþe locian ongean þa sunnan ðonne hio beorhtost scinþ. ne furþum on fyre. ne on nan wuht beorhtes hi ne lyst locian. gif se æppel lef biþ. swa bioþ þa synn-

[h] Boet. lib. iv. prosa 4.—Tum ego, Cùm tuas, inquam, rationes, &c.

of all things, that thou thoughtest they had too much; and *thou* always lamentedst, because they were not always punished; and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil, and I have always said to thee, that the time is a very little while; and I now say to thee *that* the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy, if their evil were unjustly passed over, than they would be if their evil were justly punished.—Yet it so happens, that thou thinkest those who have impunity are happier than those who are punished.

§. V. Then said I: Nothing ever appears to me so convincing, as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes, cannot very easily look at the sun, when it shines brightest, nor indeed do they choose to look on fire, or on any thing bright, though the apple *of the eye* be left. In like manner the sinful minds are blinded by their evil will, so that they are not able to

fullan Mod ablend mid hiora yfelan willan. ꝥ hi ne magon gesion ꝥ lioht þære beorhtan soþfæstnesse. ꝥ is se hehsta Wisdom. Ac him biþ swa þæm fuglum. ⁊ þæm diorum. þe magon bet locian on niht ðonne on dæg. se dæg blent ⁊ ðiostraþ hiora eagan. ⁊ ðære nihte þiostro hi onlihtaþ. Forþy wenaþ ða ablendan Mod. ꝥ ꝥ sie sio mæste gesælþ ꝥ men seo alefed yfel to donne. ⁊ sio dæd him mote bion unwitnod. forþæm [hi ne] lyst swiþian æfter ælcre spræce swa lange oð he ꝥ ryht witon. ac wendaþ on hiora unrihtan willan ⁊ swyrigaþ æfter þæm. Ðy ic nat hu nyta þu me tæhst to þæm dysegum monnum. ðe næfre æfter me ne swyriaþ. Ic ne spræce næfre to þæm. Ac ic spræce to ðe. forþæm ðu teohhast ꝥ ðu swyrige æfter me. ⁊ swiþor swincst on þam spore ðonne hi don. Ne recce ic hwæt hi deman. Ic læte nu to ðinum dome ma þonne to hiora. forþam hi ealle lociaþ mid bam eagum on þas eorþlican ðing. ⁊ hi him liciaþ eallunga. ægþer ge on þæs Modes eagum. ge on þæs lichoman. Ac ðu ana hwilum bescylst mid oþre eagan on þa heofenlican þing. mid oþre þu locast nu get on þas eorþlican. forþæm wenaþ þa dysgan ꝥ ælc mon sie blind swa hi sint. ⁊ ꝥ nan mon ne mæge seon ꝥ hi gesion ne magon. Ðæt dysig is anliccost þe sum cild sie full hal ⁊ full æltæwe geboren. ⁊ swa fullice ðionde on eallum cystum ⁊ cræftum. þa hwile þe hit on cnihthade bioþ. ⁊ swa forþ ealne ðonne giogoþ had. oþ þe he wyrþ ælces cræftes medeme. ⁊

behold the light of the clear truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds imagine that this is the greatest happiness, that a man should be permitted to do evil, and should not be punished for the deed. For they are not desirous to enquire after every instruction till they know what is right, but turn to their unright will and follow after it. Therefore I know not to what purpose thou teachest me to the foolish men who never follow after me. I never speak to them; but I speak to thee, because thou art inclined to follow after me, and labourest more in the pursuit than they do. I regard not what they judge. I approve thy judgment more than theirs, for they all look with both eyes (as well the eyes of the mind as *those* of the body) on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, *and* with the other thou lookest as yet on these earthly. For the unwise think that every man is as blind as they are, and that no man is able to see what they cannot see. Such folly is most like *to this;* that a child should be born full sound and full healthy, and so greatly improving in all excellencies and virtues during childhood, and afterwards all the youth, that he becomes capable

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ðonne lytle ær his midferhþe weorþe bæm eagum blind. ⁊ eac þæs Moðes eagan weorþan swa ablende ꝥ he nanwuht ne gemune þæs ðe he ærre ær geseah oððe gehyrde. ⁊ wene þeah ꝥ he sie ælces ðinges swa medeme swa he ærre medemast wære. ⁊ wenþ ꝥ ælcum men sie swa swa him si. ⁊ ælcum men þynce swa swa him þincþ. þeah þe he ðonne swa dysig sie ꝥ he þæs wene. hwæþer we ðonne willon ealle wenan ðæs þe he wenþ. ic wene þeah ꝥ we nyllen. Ac wolde witan hu þe þuhte be þam monnum ðe wit ær cwædon ꝥ unc þuhte ꝥ wæron wildiorum gelicran ðonne monnum. hu micelne Wisdom þa hæfdon. me þincþ ðeah ꝥ hi næbbæn nænne :·

§. VI. Ic[1] ðe wolde get reccan sume rihtne race. Ac ic wat ꝥ þis folc his nyle gelefan. ꝥ is ꝥ þa bioþ gesæligran þe mon witnoþ. ðonne þa bion þe hi witniaþ. Ða wundrode ic þæs ⁊ cwæþ. Ic wolde ꝥ þu me gereahte [hu] hit swa bion mihte. Ða cwæþ he. Hwæþer þu ongite ꝥ ælc yfelwillende mon ⁊ ælc yfelwyrcende sie wites wyrþe. Ða cwæþ ic. Genog sweotole ic ꝥ ongite. Ða cwæþ he. Hu ne is se þonne yfelwillende and yfelwyrcende ðe þone unscyldgan witnoþ. Ða cwæþ ic. Swa hit is swa þu segst. Ða cwæþ he. Hwæþer þu wene ꝥ þa sien earme ⁊ ungesælige þe wites wyrþe bioþ. Ða cwæþ ic. Ne wene ic his no.

[1] Boet. lib. iv. prosa 4.—Nam ne illud quidem acquiescent, &c

of every art; and then a little before his middle-age, *he* should become blind of both eyes, and also the eyes of the mind should become so blinded that he remembers nothing which he ever before saw or heard; and nevertheless *he* should think that he is as capable of every thing as he ever most capable was; and should think that it is with every man as it is with him, and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I judge, however, that we should not. But *I* am desirous to know thy opinion concerning the men, of whom we before said, that we thought they were more like wild beasts than men? how much wisdom they had? Methinks, however they have none.

§. VI, I would now offer to thee a true observation, but I know that this people will not believe it; namely, that those *persons* whom men injure, are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me, how it can be so. Then said he: Dost thou understand that every evil-willing and every evil-doing man is deserving of punishment? Then said I: I understand that very well. Then said he: Is he not then evil-willing and evil-doing, who punishes the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it,

ac wat geara. Ða cwæþ he. Gif þu nu deman moste. hwæþerne woldest þu deman wites wyrþran. ðe þone unscyldgan witnode. þe ðone þe ꝥ wite þolode. Ða cwæð ic. Nis ꝥ gelic. ic wolde helpan þæs þe ðær unscyldig wære. and henan þone þe hine yfelode. Ða cwæþ he. Ðonne þe þincþ se earmra se ꝥ yfel deþ. ðonne se þe hit þafaþ. Ða cwæþ ic. Ðæs ic gelefe ꝥ te ælc unriht witnung sie þæs yfel þe hit deþ. næs þæs þe hit þafaþ. forþam his yfel hine gedeþ earmne. ⁊ ic ongite ꝥ þis is swiþe riht racu ꝥ þu nu recst. ⁊ swiþe anlic þæm þe ðu ær rehtest. ac ic wat þeah ꝥ þys folce swa ne þincþ :·

§. VII. Ða[k] cwæþ he. Wel þu hit ongitst. Ac þa þingeras þingiaþ nu hwilum þæm ðe læssan þearfe ahton. þingiaþ þæm þe þær man yfelaþ. ⁊ ne þingiaþ þam þe ꝥ yfel doþ. þæm wære mare þearf. þe þa oþre unscyldige yfelaþ. ꝥ him mon þyngode to þam ricum. ⁊ bæde ꝥ him mon dyde swa micel wite swa hi ðam oþrum unscyldegum dydon. swa swa se sioca ah þearfe ꝥ hine mon læde to þam læce. ꝥ he his tilige. swa ah se þe ꝥ yfel deþ. ꝥ hine mon læde to þam ricum ꝥ mon þær mæge sniþan ⁊ bærnan his unþeawas. Ne cweþe ic na ꝥ ꝥ yfel sie ꝥ mon helpe þæs unscyldigan ⁊ him foreþingie. Ac ic cweþe ꝥ hit is betre ꝥ mon wrege þone scyldigan. ⁊ ic secge ꝥ sio forespræc ne dyge

k Boet. lib. iv prosa 4.—Atqui nunc, ait, contrà faciunt oratores, &c.

but know *it* well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment? him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation, which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§. VII. Then said he: Thou understandest it well. But advocates in these days plead for those who less need it. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure other *persons who are* innocent, that some one should plead for them before the judges, and pray that as great hurt might be done to them, as they had done to the other *persons who were* innocent. As the sick man has need that some one should lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the judges, that his vices may be cut off and burned. I do not say that it is wrong that we should help the innocent and defend him; but I say that it is better

nauþer ne þam scyldigan. ne þam þe him fore þingaþ. gif hi þæs wilniaþ ꝥ him hiora yfel unwrecen sie be þæs gyltes andefne. Ac ic wat gif þa scyldigan ænigne spearcan Wisdomes hæfdon ⁊ be ængum dæle ongitan. ꝥ hi mihtan hiora scylda þurh wite gebetan. þe him her on worulde become. ðonne noldon hi na cweþan ꝥ hit wære wite. ac woldon cwæþan ꝥ hit wære hiora clænsung. ⁊ heora betrung. ⁊ noldon nænne þingere secan. ac lustlice hi woldon lætan ða witan hie tucian æfter hiora agnum willan. forþæm ne scyle nan wis man nænne mannan hatian. ne hataþ nan mon þone godan. buton se ealra dysegosta. ne ꝥ nis nan riht ꝥ mon þone yfelan hatige. ac hit is rihtre þæt him mon mildsige. ꝥ is þonne hiora mildsung. ꝥ mon wrece hiora unþeawas be hiora gewyrhtum. Ne sceal nan mon siocne monnan gesargodne swencan. ac hine mon sceolde lædan to ðam læce ꝥ he his tilige. Ða se Wisdom þa ðis spell areaht hæfde. ða ongan he eft singan ⁊ þus cwæþ.

that we should accuse the guilty; and I say that the defence does no good either to the guilty or to his defender, if they are desirous that their evil should not be punished in proportion to its guilt. But I think that if the guilty had any spark of wisdom, and in any measure knew *it*, they would make amends for their crimes by punishment, which might be inflicted on them here in this world. They would not then say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but would cheerfully suffer the judges to punish them according to their own will. Hence no wise man ought to hate any one. No man, except the most foolish of all, hates the good. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deserts. No one ought to afflict a person grievously sick; but we ought to lead him to the physician, that he may cure him.—When Wisdom had finished this discourse, he again began to sing, and thus said:

CAPUT XXXIX.

§. I.

FORHWI[l] drefe ge eowru mod mid unrihtre fiounge swa swa yþa for winde þa sæ hreraþ. oððe for hwy ætwite ge eowerre wyrde. ꝥ hio nan geweald nah. oððe hwi ne magon ge gebidan gecyndelices deaðes. nu he eow ælce dæg toweardes onet. Hwi ne magon ge gesion ꝥ he spyraþ ælce dæg æfter fuglum. ⁊ æfter diorum ⁊ æfter monnum. ⁊ ne forlæt nan spæþ ær he gefehþ ꝥ ꝥ he æfter spyreþ. Wala wa ꝥ þa ungesæligan menn ne magon gebidon hwonne he him to cume. ac forsceotaþ hine foran. swa swa wilde deor wilnaþ oþer to acwellanne. Ac hit nære no manna ryht ꝥ hiora ænig oþerne fiode. Ac ꝥ wære ryht. ꝥ hiora ælc gulde oþrum edlean ælces weorces æfter his gewyrhtum. ꝥ is ꝥ mon lufode þone godan. swa swa riht is ꝥ mon do. ⁊ mildsige þam yfelum. swa we ær cwædon. lufie þone man. ⁊ hatige his unþeawas. ceorfe him of swa he swiþost mæg :·

§. II. Ða[m] he þa þis leoþ asungen hæfde þa geswugode he ane hwile. Ða cwæþ ic. Nu ic ongite openlice ꝥ sio soþe gesælþ stent on godra

[l] Boet. lib. iv. metrum 4. [m] Boet. lib. iv. prosa 5.

CHAPTER XXXIX.

§. I.

WHEREFORE vex ye your minds with unright hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastes towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and quits no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts desire to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that we should love the good, as it is right that we should do, and should have mercy on the wicked, as we have before said—should love the man, and hate *and* cut off his vices, as we best may.

§. II. When he had sung this lay, he was silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deserts of good men, and misery is founded on the deserts of wicked men. But I will yet say that

monna ge earnunga. ⁊ swo unsælþ stent on yfelra monna ge earnungum. Ac ic secge get ꝥ me ne þincþ nauht lytel god þisses andweardan lifes gesælþa. ne eac nauht lytel yfel his ungesælþa. forþæm ic næfre ne geseah ne gehyrde nænne wisne mon þe ma wolde bion wrecca. ⁊ earm. ⁊ ælþiodig. ⁊ f[illegible]n. [illegible]ne welig. ⁊ weorþ. ⁊ rice. ⁊ f[illegible]agnum earde. forþæm hi se[illegible]hi[illegible] hiora Wisdome fulgan ⁊ h[illegible]ea[illegible]ra anweald biþ fullice ofer ꝥ folc þe[illegible] biþ. ⁊ eac on sumum dæle ofer þa ðe him on neaweste biþ ymbuton. forþam ꝥ hi magen henan ða yflan. and fyrþrian þa godan. forþæm se goda biþ simle arwyrþe. ægþer ge on þis andweardan life. ge on ðam toweardan. ⁊ se yfela. þe mon his yfles gestysan ne mæg. biþ simle witer wyrþe. ge on þisse worulde. ge on þære toweardan. Ac ic wundrige swiþe swiþlice for hwi hit swa went swa hit nu oft deþ. ꝥ is ꝥ mistlice wita ⁊ manigfealde earfoþa cumaþ to ðam godum swa hi to þam yfelum sceoldon. ⁊ ða god þe sceoldon bion edlean godum monnum godra weorca. cumaþ to yflum monnum. forþæm ic wolde witan nu æt þe hu þe licode ꝥ gewrixle. Ic his wundrode micle þy læs. gif ic wisse ꝥ hit wear gebyrede buton Godes willan ⁊ buton his gewitnesse. Ac se ælmihtiga God hæfþ geeced minne ege ⁊ mine wafunga mid ðissum þingum. forþæm he hwilum selþ ða gesælþa ðæm godum. ⁊ þæm yflum unsælþa. swa hit riht wære ꝥ he simle dyde.

the happiness of this present life seems to me no little good, and its unhappiness no little evil. For I never saw or heard of any wise man who would rather be an exile, and poor, and wandering, and despised; than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people which is under them, and also in some measure over those which are in the neighbourhood around them; because they are able to repress the wicked, and promote the good. For the good is always to be honoured both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment both in this world and in that to come. But I very much wonder, why it should so fall out, as it now often does; namely, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings, which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened fortuitously, without God's will and without his knowledge. But the almighty God has encreased my fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again

hwilum he eft geþafaþ ꝥ þa godan habbaþ unsælþa ⁊ ungelimp on mænegum þingum. ⁊ ða yfelan habbaþ gesælþa. ⁊ him gelimpþ oft æfter hiora agnum willan. þy ic ne mæg nan oþer geþencan. buton hit wear swa gebyrige. buton ðu me get þy gesceadlicor oþer gerecce. Ða andswarode he ymbe long ⁊ cwæþ. Nis hit nan wundor ðeah hwa wene ꝥ swylces hwæt unmyndlinga gebyrige. þonne he ne can ongitan ⁊ gereccan for hwi God swylc geþafaþ. Ac ðu ne scealt no tweogan ꝥ swa [god] sceoppend ⁊ wealdend eallra gesceafta rihtlice sceop eall ꝥ he sceop. ⁊ ryhte demþ ⁊ wealt ealles. þeah þu nyte for hwi he swa ⁊ swa do:·

§. III. Ða[a] he ða þis spell areht hæfde. ða ongan he singan ⁊ cwæþ. Hwa unlæredra ne wundraþ þæs roderes færeldes ⁊ his swiftnesse. hu he ælce dæg uton ymbhwyrfð ealne ðisne middaneard. oððe hwa ne wundraþ ꝥ te sume tunglu habbaþ scyrtran hwyrft ðonne sume habban. swa swa tunglu habbaþ þe we hataþ wænes ðisla. for þy hi habbaþ swa sceortne ymbhwyrft. forþi hi sint swa neah ðam norþende þære eaxe. ðe eall þes rodor on hwerfþ. oððe hwa ne wafaþ þæs. buton ða ane þe hit witon. ꝥ sume tunglu habbaþ lengran ymbhwyrft. þonne sume habban. ⁊ ða lengestne þe ymb þa eaxe middewearde hwearfaþ. swa nu Boetes deþ. ⁊ Saturnus se steorra. ne cymþ þær ær ymb þritig wintra

[a] Boet. lib. iv. metrum 5.

he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise, than that it so happens fortuitously, unless thou still more rationally show me the contrary.— Then answered he, after a long time, and said: It is no wonder though any one think, that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governour of all things, rightly made all that which he has made, and rightly judges and governs *it* all, though thou knowest not why he so and so may do.

§. III. When he had made this speech, he began to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some heavenly bodies have a shorter circuit than others have? as the stars have which we call the waggon's shafts. They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, (except those only who know it,) that some heavenly bodies have a longer circuit than others have, and those which revolve midward about the axis (as Bootes does,) the longest? and *that* the star Saturn does not come where it before was till about thirty winters? Or who wonders

þær he ær wæs. Oððe hwa ne wundraþ ðæs ꝥ sume steorran gewitaþ under þa sæ. swa swa sume men wenaþ ꝥ sio sunne do ðonne hio to setle gæþ. Ac hio ne biþ ðeah þy near þære sæ þe hio biþ on midne dæg. Hwa ne wafaþ ðæs ðonne se fulla mona wyrþ oferþogen mid þiostrum. oððe eft ꝥ ða steorran scinaþ beforan þam monan. ⁊ ne scinaþ beforan þære sunnan. ðises hi wundriaþ ⁊ maniges þylliceres. ⁊ ne wundriað na ꝥ te men ⁊ ealle cwuca wuhta habbaþ singalne ⁊ unnytne andan betwuh him. Oððe hwi ne wundriaþ hi þæs ꝥ hit hwilum þunraþ. hwilum na ne onginþ. oððe eft gewinnes sæ. ⁊ winda. ⁊ yþa. ⁊ landes. oððe hwi ꝥ is weorþe ⁊ eft for þære sunna sciman to his agnum gecynde weorþe. Ac ꝥ ungestæððige folc wundraþ þæs þe hit seldost gesihþ. ðeah hit læsse wundor sie. ⁊ wenaþ ꝥ ꝥ [ne] sie eald gesceaft. ac sie wear geworden niwane. Ac ða þe firwet georne weorþaþ ⁊ onginnaþ þonne leornian. gif him God abrit of þam Mode ꝥ dysig ꝥ hit ær mid oferwrigen wæs. ðonne ne wundriaþ hi no fela þæs þe hi nu wundriaþ :·

§. IV. Ða* se Wisdom þa þis leoþ asungen hæfde. ða geswugode he ane lytle hwile. Ða cwæþ ic. Swa hit is swa ðu segst. Ac ic wolde get ꝥ þu me hwæt hwegu openlicor gereahte be þære wisan þe min Mod swiþost gedrefed hæfþ.

* Boet. lib. iv. prosa 6.

not at this, that some stars depart under the sea, as some persons suppose that the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day. Who is not astonished when the full moon is overspread with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like *thing* they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? or, again, at the strife of sea and of winds, and of waves and of land? or why ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonders at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are inquisitive and endeavour to learn, if God removes from their mind the ignorance which it before was obscured with, then will they not wonder at many *things* which they now wonder at.

§. IV. When Wisdom had sung this lay, he was silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, namely, what I before asked thee. For it was always hitherto thy custom, that thou

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ꝥ is ꝥ ic ðe ær ymb acsade. forþam hit wæs simble get þin gewuna ꝥ ðu woldest ælcum Mode diglu ðing tæcan ⁊ seldcuþe :· Ða ongan he smearcian ⁊ cwæþ to me. Ðu sprenst me on ða mæstan spræce ⁊ on ða earfoþestan to gereccenne. þa ræce sohton ealle uþwitan ⁊ swiþe swiþlice ymbswuncon. ⁊ uneaþe ænig com to ende þære spræce. forþam hit is þeaw [þære] spræce ⁊ ðære ascunge. ꝥ te simle þonne ðær an tweo ofadon biþ. þonne biþ ðær unrim astyred. swa swa mon on eald spellum segþ ꝥ an nædre wære ðe hæfde nigan heafdu. ⁊ simle. gif mon anra hwilc ofsloh. þonne weoxon þær siofon of þam anum heafde. Ða gebyrede hit þæt þær com se foremæra Erculus to. se wæs Iobes sunu. þa ne mihte he geþencan hu he hi mid ænige cræfte ofercuman sceolde. ær he hi bewæg mid wuda utan. ⁊ forbærnde ða mid fyre. Swa is ðisse spræce þe ðu me æfter ascast. uneaþe hyre cymþ ænig mon of. gif he ærest on cymþ. ne cymþ he næfre to wrenum ende. buton he hæbbe swa scearp andget swa ꝥ fyr. forþam se ðe ymb ꝥ ascian wile. he sceal ærest witan hwæt sie sio anfealde foresceawung Godes. ⁊ hwæt wyrd sie. ⁊ hwæt weas gebyrige. ⁊ hwæt sie godcund andgit. ⁊ godcund foretiohhung. and hwæt monna freodom sie. Nu ðu miht ongitan. hu hefig ⁊ hu gearfoþe þis is eall to gereccanne. Ac ic sceal þeah hwæt hwega his onginnan þe to tæcanne. forþam ic habbe ongiten ꝥ hit is swiþe micel læcedom ðinre sorge. gif

wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument and the most difficult to handle. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the enquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So it is related in old tales, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven for that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any contrivance might overcome them, until he surrounded them with wood, and then burned with fire. So is it with respect to this argument, concerning which thou askest me. With difficulty comes any man out of it, if he enters into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will enquire concerning this, ought first to know, what the simple foreknowledge of God is, and what destiny is, and what happens fortuitously, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and how difficult all this is, to explain. But I will nevertheless endeavour to teach thee a little of it, because I have conceived it to

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þu þises auht ongitst. Ðeah hit me lang to læranne sie. forþæm hit is neah þære tide ðe ic getiohhod hæfde on oðer weorc to fonne. ⁊ get næbbe ðis gedon. ⁊ me ðincþ eac ꝥ þu sadige hwæt hwegnunges and þe þincen to ælenge þas langan spell. swelce ðe nu lyste leoþa. ic wat eac ꝥ ðe heora lyst. Ac ðu scealt þeah geþolian sume hwile. ic ne mæg hit nu swa hraþe aringan. ne æmtan nabbe. forþæm hit is swiþe long spell. Ða cwæþ ic. Do swæþer þu wille :·

§. V. Ða[a] ongon he sprecan swiþe feorran ymbuton. swilce he na þa spræce ne mænde. ⁊ tiohhode hit þeah þiderweardes ⁊ cwæþ. Ealle gesceafta. gesewenlice and ungesewenlice. stille ⁊ unstille. onfoþ æt þæm stillan. ⁊ æt þam gestæþþigan. ⁊ æt þam anwealdan Gode. endebyrdnesse. ⁊ andwlitan. ⁊ gemetgunge. ⁊ forhwæm hit swa gesceapen wæs. forþæm he wat þy he gesceop eall ꝥ he gesceop. nis him nan wuht unnyt þæs ðe he gesceop. Se God wunaþ simle on þære hean ceastre his anwealdnesse ⁊ bilewitnesse. ðonan he dælþ manega ⁊ mistlice gemetgunga eallum his gesceaftum. and þonon he welt eallra. Ac ꝥ. ꝥ te we hataþ Godes foreþonc ⁊ his foresceawung. ꝥ biþ. ða hwile þe hit þær mid him biþ. on his Mode. ærþam þe hit gefremed weorþe. ða hwile þe hit geþoht

[a] Boet. lib. iv. prosa 6.—Tum velut ab alio orsa principio, &c.

be a very powerful remedy of thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and *I* have not yet finished this; and methinks, too, thou art rather weary, and these long discourses appear to thee too much protracted, so that thou art now desirous of *my* songs. I know, besides, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have *I* leisure, for it is a very long argument. Then said I: Do as thou wilt.

§. V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, unmoving and moving, receive from the immoveable, and from the stedfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is unsuitable to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and his foreknowledge, is *such* whilst it is with him, in his mind, before it is fulfilled, *and* so long as it is *only* designed; but after it is fulfilled then we call it, destiny. Hence may every man know that these are both two names, and two things, providence,

biþ. Ac siððan hit fullfremed biþ. ðonne hataþ ƿe hit ƿyrd. Be þy mæg ælc mon ƿitan ꝥ [hi] sint ægþer ge tƿegen naman. ge tƿa ðing. foreþonc ⁊ ƿyrd. Se foreþonc is sio godcunde gesceadƿisnes. sio is fæst on þam hean sceoppende þe eall foreƿat hu hit geƿeorþan sceal ær ær hit geƿeorþe. Ac ꝥ ꝥ ƿe ƿyrd hataþ. ꝥ biþ Godes ƿeorc þe he ælce dæg ƿyrcþ. ægþer ge þæs þe ƿe geseoþ. ge þæs þe us ungeseƿenlic biþ. Ac se godcunda foreþonc. heaþeraþ ealle gesceafta ꝥ hi ne moton toslupan of heora endebyrdnesse. Sio ƿyrd ðonne dælþ eallum gesceaftum andƿlitan. ⁊ stoƿa. ⁊ tida. ⁊ gemetgunga. Ac sio ƿyrd cymþ of þam geƿitte ⁊ of þam foreþonce þæs ælmihtigan Godes. se ƿyrcþ æfter his unasecgendlicum foreþonce þonne sƿa hƿæt sƿa he ƿile :-

§. VI. Sƿa[q] sƿa ælc cræftega þencþ ⁊ mearcaþ his ƿeorc on his Mode ær ær he it ƿyrce. ⁊ ƿyrcþ siððan eall. þios ƿandriende ƿyrd þe ƿe ƿyrd hataþ. færþ æfter his foreþonce. ⁊ æfter his geþeahte. sƿa sƿa he tiohhaþ ꝥ hit sie. þeah hit us manigfealdlic ðince. sum god. sum yfel. hit is þeah him anfeald god. forþam he hit eall to godum ende bringþ. ⁊ for gode deþ eall ꝥ ꝥ he deþ. Siþþan ƿe hit hataþ ƿyrd. syððan hit geƿorht biþ. ær hit ƿæs Godes foreþonc ⁊ his foretiohhung. Ða ƿyrd he ðonne ƿyrcþ. oððe þurh ða godan englas. oððe

[q] Boet. lib. iv. prosa 6.—Sicut enim artifex faciendæ rei, &c.

and destiny. Providence is the divine intelligence, which is fixed in the high creator, who foreknows all, how it shall come to pass, before it happens. But that which we call destiny, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot forsake their order. Destiny, then, distributes to all creatures, forms, and places, and times, and measures. But destiny comes from the mind and from the providence of the almighty God. He, therefore, works, after his unspeakable providence, whatsoever he wills.

§. VI. As every artificer considers and marks out his work in his mind, before he executes it, and afterwards executes *it* all; this fluctuating course of events, which we call destiny, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it destiny; before, it was God's providence, and his predestination. The course of events, therefore, is caused by him, either through good angels, or through the souls of men, or

þurh monna sawla. oððe þurh oþerra gesceafta lif. oððe þurh heofenes tungl. oþþe þurh ðara sceoccena mislice lotwrencas. hwilum þurh an þara. hwilum þurh eall ða. Ac ꝥ is openlice cuþ. ꝥ sio godcunde fore teohhung is anfeald ⁊ unawendendlic. ⁊ wealt ælces þinges endebyrdlice. and eall þing gehiwaþ. Sume þing þonne on ðisse worulde sint underþieded þære wyrde. sume hire nane wuht underþiedde ne sint. ac sio wyrd. ⁊ eall þa ðing þe hire underþieded sint. sint underþieded þam godcundan foreþonce. be þam ic þe mæg sum bisspell secgan. ꝥ ðu miht ðy sweotolor ongitan hwylce men bioþ underþieded þære wyrde. hwylce ne bioþ. Eall ðios unstille gesceaft ⁊ þeos hwearfiende [hwearfaþ] on ðam stillan Gode. ⁊ on þam gestæððegan. ⁊ on þam anfealdan. ⁊ he wealt eallra gesceafta swa swa he æt fruman getiohhod hæfde ⁊ get hæfþ :·

§. VII. Swa[r] swa on wænes eaxe hwearfaþ þa hweol. ⁊ sio eax stent stille. ⁊ byrþ þeah eallne ðone wæn. and wealt ealles þæs færeldes. ꝥ hweol hwerfþ. ymbuton. ⁊ sio nafa nehst ðære eaxe. sio færþ micle fæstlicor ⁊ orsorglicor ðonne þa felgan don. swelce sio eax sie ꝥ hehste god. þe we nemnaþ God. ⁊ ða selestan men faran nehst Gode. swa swa sio nafu ferþ nehst þære eaxe. and þa midmestan swa swa spacan. forþamþe ælces spacan biþ oþer ende fæst on þære nafe.

[r] Boet. lib. iv. prosa 6.—Nam ut orbium circum eundem cardinem, &c.

through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is clearly manifest that the divine Providence is simple and unchangeable, and governs every thing according to order, and fashions every thing. Some things, therefore, in this world are subject to destiny, others are not at all subject to it. But destiny, and all the things which are subject to it, are subordinate to the divine providence. Concerning this, I can mention to thee a comparison, whereby thou mayest the more clearly understand which men are subject to destiny, *and* which are not. All this moving and this changeable creation, revolves on the immoveable, and on the stedfast, and on the singly-existing God, and he governs all creatures, as he at the beginning had, and still has determined.

§. VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fellies do—so the axle-tree may be the supreme good, which we call God, and the best men go nearest to God, as the nave goes nearest to the axle-tree, and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to

oþer on ðære felge. swa biþ þam midlestan monnum. oþre hwile he smeaþ on his Mode ymb þis eorþlice lif. oþre hwile ymb ꝥ godcundlice. swelce he locie mid oþre eagan to heofonum. mid oþre to eorþan. swa swa þa spacan sticaþ oþer ende on þære felge. oþer on þære nafe. middeweard se spaca bið ægðrum emn neah. þeah oþer ende bio fæst on þære nafe. oþer on þære felge. swa bioþ ða midmestan men on middan þam spacan. ⁊ þa betran near þære nafe. ⁊ [þa mæstan] near þam felgum. bioþ þeah fæste. on þære nafe. ⁊ se nafa on þære eaxe. Hwæt ða felga ðeah hangiaþ on ðam spacan, þeah hi eallunga wealowigen on þære eorþan. swa doþ þa mæstan men on þam midmestum. ⁊ þa midmestan on þam betstan. ⁊ ða betstan on Gode. Ðeah þa mæstan ealle hiora lufe wenden to ðisse worulde. hi ne magon þær onwunian. ne to nauhte ne weorþaþ. gif hi be nanum dæle ne bioþ gefæstnode to Gode. þon ma þe þæs hweohles felga magon bion on þam færelde. gif hi ne bioþ fæste on þam spacan. ⁊ ða spacan on ðære eaxe. Ða felga bioþ fyrrest þære eaxe. forðæm hi farað ungerydelicost. sio nafu færþ nehst ðære eaxe. forþy hio færþ gesundfullicost. swa doþ ða selestan men. swa hi hiora lufe near Gode lætaþ. and swiþor þas eorþlican ðing forseoþ. swa hi bioþ orsorgran. ⁊ læs reccaþ. hu sio wyrd wandrige. oððe hwæt hio brenge. swa swa sio nafu bið simle swa gesund. hnæppen ða felga on ꝥ ðe hi hnæppen. ⁊ ðeah

the middle *class* of men. One while the man meditates in his mind concerning this earthly life, another while concerning the heavenly; as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward equally near to both, though one end be fixed in the nave *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer the nave, and the most numerous *class* nearer the fellies. *They* are nevertheless fixed to the nave, and the nave to the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men depend* on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to any thing, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress, if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things; so are they more free from care, and less solicitous how destiny may vary, or what it may bring. Provided the nave

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biþ sio nafu hƿæt hƿugu todæled from þære eaxe. Be þy ðu miht ongitan ꝥ se ƿæn biþ micle leng gesund þe læs biþ todæled from þære eaxe. sƿa bioþ ða men eallra orsorgoste ægþer ge ðises andƿeardan lifes earfoþa. ge ðæs toƿeardan. þa ðe fæste bidþ on Gode. ac sƿa hi sƿiþor bioþ asyndrode fram Gode. sƿa hi sƿiþor bioþ gedrefde ⁊ gesƿencte. ægþer ge on Mode ge on lichoman. Sƿylc is þæt ꝥ ƿe ƿyrd hataþ.....

§. VIII. ...Be* þam godcundan foreþonce sƿylce sio smeaung ⁊ sio gesceadƿisnes is to metanne ƿiþ þone geanoƿitan. and sƿelce ꝥ hƿeol biþ to metanne ƿiþ ða eaxe. forþæm sio eax ƿelt ealles þæs ƿænes. sƿa deþ se godcunda foreþonc. he styreþ ðone rodor ⁊ ða tunglu. ⁊ ða eorþan gedeþ stille. ⁊ gemetgaþ þa feoƿer gesceafta. ꝥ is ƿæter. ⁊ eorþe. ⁊ fyr. ⁊ lyft. ða he [þƿaraþ] ⁊ geƿlitegaþ. hƿilum eft unƿlitegaþ ⁊ on oþrum hiƿe gebrengþ ⁊ eft geedniƿaþ. ⁊ tydreþ ælc tudor. and [hit] eft gehyt ⁊ gehelt. ðonne hit forealdod biþ. and forsearod. ⁊ eft geeoƿþ ⁊ geedniƿaþ þonne þonne he ƿile. Sume uþƿitan þeah secgaþ ꝥ sio ƿyrd ƿealde ægþer ge gesælþa ge ungesælþa ælces monnes. Ic ðonne secge. sƿa sƿa ealle Cristene men secgaþ. ꝥ sio godcunde foretiohhung his ƿealde. næs sio ƿyrd.

* Boet. lib. iv. prosa 6.—Igitur uti est ad intellectum ratiocinatio, &c.

is always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separate from the axle-tree.—As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, either with the difficulties of this present life, or of that to come, who are fixed in God; but as they are farther separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call destiny,....

§. VIII. ....With respect to the divine providence; as argument and reasoning is, compared with the intellect, and as the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner, the divine providence moves the sky and the stars, and makes the earth immoveable, and regulates the four elements, namely, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them;* and nourishes every production, and moreover covers and preserves *it* when it is grown old and dried up, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that destiny rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine providence rules over him, not destiny. And I know that it decrees every thing very

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⁊ ic wat ꝥ hio demþ eal þing swiþe rihte. ðeah ungesceadwisum monnum swa ne þince. Hi wenaþ
5 λ ꝥ ðara ælc sie God. ðe hiora willan fulgæþ. Nis hit nan wundor. forþæm hi bioþ ablende mid ðam þiostrum hiora scylda. Ac se godcunda foreþonc hit understent eall swiþe ryhte. ðeah us þince. for urum dysige. ꝥ it on woh fare. forþam we ne cunnon ꝥ riht understandan. He demþ ðeah eall swiþe ryhte. ðeah us hwilum swa ne ðince :·

§. IX. Ealle[1] men spyriaþ æfter þam hehstan gode. ge gode ge yfele. Ac forþy ne magon ða yfelan cuman to þam hean hrofe eallra goda. forþam hi ne spyriaþ on riht æfter. Ic wat ðeah ðu cweþe nu hwonne to me. Hwylc unryht mæg bion mare ðonne he geþafige ꝥ hit gewyrþe. swa hit hwilum gewyrþ. ꝥ þæm godum becymþ anfeald yfel on þisse worulde. ⁊ þam yflum anfeald god. ⁊ oþre hwile ægþer gemenged. ægþer ge þæm godum. ge þæm yflum. Ac ic þe ascige hwæþer þu wene ꝥ ænig mon sie swa andgetfull ꝥ he mæge ongitan ælcne mon on ryht hwelc he sie. ꝥ he nauþer ne sie ne betera ne wyrsa ðonne he his wene. Ic wat ðeah ꝥ hi ne magon. Ac weorþaþ swiþe oft on won se sido. ðe sume men secgaþ ꝥ sie mede wyrþe. sume men secgaþ ꝥ he sie wites wyrþe. Ðeah hwa mæge ongitan hwæt oþer do. he ne mæg witan hwæt he ðencþ.

[1] Boet. lib. iv. prosa 6.—Nihil est enim quod mali causâ, &c.

rightly, though to unwise men it does not appear so. They think that every thing which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands every thing very rightly, though it seem to us, through our ignorance, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§. IX. All men, as well the good as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, thou wilt on some occasion say to me: What injustice can be greater, than *that* he should suffer it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee, whether thou supposest that any man is so discerning as to be able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom, for some persons to say that *a man* is deserving of reward, *when* other persons say that he is deserving of punishment. Though any one may observe what another does,

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Ðeah he mæge sume his willan ongitan. þonne ne mæg he eallne. Ic þe mæg eac reccan sum bispell be þæm ꝥ þu miht ðy sweotolor ongitan. ðeah hit ungesceadwise men ongitan ne mægen. ꝥ is for hwi se goda læce selle ðam halum men seftne drenc ⁊ swetne. ⁊ oþrum halum biterne ⁊ strangne. ⁊ hwilum eft þæm unhalum. sumum liþne, sumum strangne. sumum swetne. sumum biterne. Ic wat ꝥ ælc þara þe ðone cræft ne can. wile þæs wundrian for hwy hi swa don. Ac his ne wundriaþ ða læcas nauht. forþæm hi witon ꝥ þa oþre nyton. forþæm hi cunnon ælces hiora medtrumnesse ongitan ⁊ tocnawan. ⁊ eac ða cræftas þe þær wiþ sceolon. Hwæt is sawla hælo. bute rihtwisnes. oððe hwæt is hiora untrymnes. bute unþeawas. Hwa is þonne betera læce þære sawle. þonne he ðe hi gesceop. ꝥ is God. he araþ þa godan. ⁊ witnaþ ða yfelan. he wat hwæs ælc wyrþe biþ. nis hit nan wundor. forþæm he of þæm hean hrofe hit eall gesihþ. and þonan miscaþ and metgaþ ælcum be his gewyrhtum :·

§. X. Ðæt[a] we ðonne hataþ wyrd. ðonne se gesceadwisa God. ðe ælces monnes ðearfe wat. hwæt wyrcþ oððe geþafaþ þæs ðe we ne wenaþ.

[a] Boet. lib. iv. prosa 6.—Hinc jam fit illud fatalis ordinis, &c.

he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover make to thee a comparison, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? and sometimes also to the sick; to one, mild; to another, strong; to one, sweet; to another, bitter? I know that every person who is unacquainted with the art, will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them, and also the arts which should *be used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows of what every one is deserving. It is no wonder, because he from the high roof sees it all, and thence disposes and metes to every one according to his deserts.

§. X. This then we call destiny; when the wise God, who knows every man's necessity, does or permits any thing which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to under-

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And get ic þe mæg sume bisne feawum wordum secgan be þam dæle þe sio mennisce gesceadwisnes mæg ongitan ða godcundnesse. ꝥ is ðonne ꝥ we ongitaþ hwilum mon on oþre wisan. on oþre hine God ongit. Hwilum we tiohhaþ ꝥ he sie þe betsta. ⁊ þonne wat God ꝥ hit swa ne biþ. Ðonne hwæm hwæt cymþ oððe godes oððe yfeles mare þonne [he] þincþ ꝥ he wyrþe sie. ne biþ sio unrihtwisnes no on Gode. ac sio ungleawnes biþ on ðe selfum. ꝥ ðu hit ne canst on riht gecnawan. Oft gebyreþ þeah ꝥ te men ongitaþ man on þa ilcan wisan. ðe hine God ongit. Oft hit gebyreþ ꝥ te manige men bioþ swa ungetrume. ægþer ge on Mode ge on lichoman. ꝥ hi ne magon ne nan god don. ne nan yfel nyllaþ unnedige. ⁊ bioþ eac swa unþyldige ꝥ hi ne magon nan earfoþa geþyldelice aberan. forþæm hit gebyreþ oft ꝥ God nyle for his mildheortnesse nan unaberendlice broc him ansettan. ðy læs hi forlætan hiora unsceaþfulnesse. ⁊ weorþan wyrsan. gif hi astyrede bioþ ⁊ geswenced. Sume men bioþ ælces cræftes full cræftige and full halige weras ⁊ rihtwise. ðonne þincþ ꝥ Gode unriht ꝥ he swelce swence. ge furþum þone deaþ. þe eallum monnum gecynde is to þolienne. he him gedeþ seftran ðonne oþrum monnum. swa swa gio sum wis man cwæþ. ꝥ se godcunda anweald gefriþode his dioplingas under his fiþera sceade. ⁊ hi scilde swa geornlice. swa swa man deþ ðone æpl on his eagan. Manege tiligaþ Gode to cwemanne to ðon georne ꝥ hi willaþ hiora agnum

the Divinity. That is, then, that we some- know man in one wise, *and* God knows n in another. Sometimes we deem that he is the best, and then God knows that it is not so. When any thing comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the ignorance is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm both in mind and in body, that they cannot easily do any good, or avoid any evil; and are, besides, so impatient that they cannot with resignation bear any troubles. Therefore it often happens, that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous persons. Then seems it to God unjust, that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men; as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire, of their own accord, to suffer manifold troubles; because they

willum. manigfeald earfoðe to þrowianne. forþam þe hi willniaþ maran are. 7 maran hlisan. 7 maran weorþscipe mid Gode to habbanne. þonne þa habbaþ þe softor libbaþ :-

§. XI. Oft[1] eac becymð se anweald ðisse worulde to swiþe godum monnum. forþæm se anweald þara yflana weorþe toworpen. Sumum monnum God selleþ ægþer ge god ge yfel gemenged. forþæm hi ægþres earniaþ. Sume he bereafaþ hiora welan swiþe hraþe. þæs ðe hi ærest gesælige weorþaþ. þy læs hi for longum gesælþum hi to up ahæbben. 7 ðonan on ofermettum weorðen. Sume he let þreagan mid heardum broce. þæt hi leornigen ðone cræft geþylde on ðam langan geswince. Sume him ondrædaþ earfoþu swiþor þonne hy þyrfen. ðeah hi hi eaþe adreogan mægen. Sume hi gebycgaþ weorþlicne hlisan ðisses andweardan lifes mid hiora agnum deaþe. forþæm hi wenaþ ꝥ hi næbben nan oþer feoh ðæs hlisan wyrþe buton hiora agnum feore. Sume men wæron gio unoferswiþedlice. swa ꝥ hi nan ne mihte mid nanum wite oferswiþan. ða bisnodon hiora æftergengum ꝥ hi næren mid witum oferswiþde. on ðæm wæs sweotol ꝥ hi for heora godum weorcum hæfdon ðone cræft ꝥ hi mon ne mihte oferswiþon. Ac þa yfelan for hiora yflum weorcum wæron gewitnode ofer swiþe. forþæm ꝥ ða witu gestirdon

[1] Boet. lib. iv. prosa 6.—Fit autem sæpe, uti bonis, &c.

desire to have greater honour, and greater fame, and greater reward with God, than those have who live more pleasantly.

§. XI. Frequently also the power of this world comes to very good men, to the end that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become arrogant. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life, by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly invincible, so that no one could overcome them with any torment. These set an example to their successors, that they should not be overcome by torments. In these it was evident, that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they

orþum ꝥ hi swa don ne dorsten. ⁊ eac ða gebetan þe hi ðonne þrociaþ. ꝥ is swiþe sweotol tacn ðam wisan ꝥ he ne sceal lufian to ungemetlice ðas woruld gesælþa. forþæm hi oft cumaþ to ðæm wyrstan monnum. Ac hwæt wille we cweþan be ðam andweardan welan. ðe oft cymþ to þæm godum. hwæt he elles sie butan tacn ðæs toweardan welan ⁊ ðæs edleanes angin ðe him God getiohhod hæfþ for his godan willan. Ic wene eac ꝥ te God wille manegum yflum monnum gesælþa forþæm þe he wat heora gecynd and heora willan swa geradne. ꝥ hi for nanum earmþum ne biþ no ðy bettran. ac ðy wyrsan. ac se goda læce. ꝥ is God. lacnaþ hiora Mod mid ðam welan. wile ꝥ hi ongiten hwonan him se wela come and olecce ðæm þylæs he him þone welan aferre oððe hine þam welan. ⁊ wende his ðeawas to gode. ⁊ forlæte ða unþeawas ⁊ þa yfel ðe he ær for his earmþum dyde. Sume beoþ ðeah þy wyrson gif hi welan habbaþ. forþæm hi ofermodigaþ for ðæm welan ⁊ his ungemetlice brucað :·

§. XII. Manegum[y] men bioþ eac forgifene forþam þas woruld gesælþa. ꝥ hi scyle ðam godum leanian hiora god. ⁊ ðam yflum hiora yfel. forþam simle bioþ þa godan ⁊ ða yflan ungeþwære betwyh him. ge eac hwilum ða yflan bioþ ungerade betwuh him selfum. ge furþum an yfel man bið hwilum ungeþwære him selfum.

[y] Boet. lib. iv. prosa 6.—Quibusdam permissum puniendi jus, &c.

afflict. It is a very clear token to the wise he ought not to love these worldly goods oderately, that they often come to the worst . But what shall we say, concerning the ent wealth which often comes to the good? it is it else, but a token of the future wealth, a beginning of the reward, which God has eed to him for his good disposition? I sup- : also that God may give felicities to many ked men, because he knows their nature and r disposition *to be* such, that they would for any troubles be the better, but the worse. the good physician, that is, God, heals their ds with the wealth, until they learn whence the lth came to them, and *the man* obeys him lest take away the wealth from him, or him from wealth, and turns his manners to good, and for- ;s the vices and the evil which he before through troubles did. Some indeed are the worse if r have wealth, because they become proud on ac- nt of the wealth, and enjoy it without moderation.

§. XII. To many men also these worldly feli- ;s are therefore given, that they may recom- se the good for their good, and the wicked for r evil. For the good and the wicked are ever 'ariance with each other, and also sometimes the ked are at variance with each other, and more- r a wicked man is sometimes at variance with self. For he knows that he does amiss, and iinks himself of the retribution, and yet will

forþamþe he wat ꝥ he untela deð. ⁊ wenð him þara leana. ⁊ nele ðeah þær geswican. ne hit furþum him ne læt hreowan. ⁊ ðonne for ðam singalan ege ne mæg no weorþan geþwære on him selfum. Oft hit eac [gebyreð] ꝥ se yfla forlæt his yfel for sumes oþres yfles monnes andan. forþam he wolde mid þy tælan þone oþerne ꝥ he onscunede his þeawas. swincþ ðonne ymb ꝥ swa he swiþost mæg. ꝥ he tiolaþ ungelic to bion þam oþrum. forþam hit is þæs godcundan anwealdes gewuna ꝥ he wyrcþ of yfle god. Ac hit nis nanum men aleted ꝥ he mæge witon eall ꝥ God getiohhod hæfð. ne eac areccan ꝥ ꝥ he geworht hæfþ. Ac on ðæm hi habbaþ genog. to ongitanne ꝥ se sceoppend ⁊ se wealdend eallra gesceafta welt. ⁊ ryhte gesceop eall ꝥ he gesceop. ⁊ nan yfel ne worhte. ne get ne wyrcð. ac ælc yfel he adrifþ of eallum his rice. Ac gif ðu æfter ðam hean anwalde spyrian wilt ðæs ælmihtigan Godes. þonne ne ongitst þu nan yfel on nanum þinge. þeah ðe nu þince ꝥ her micel on ðis middangearde sie. forþæm hit is riht ꝥ þa godan habban god edlean hiora godes. ⁊ ða yflan habban wite hiora yfles. ne biþ ꝥ nan yfel. ꝥ te ryht biþ. ac biþ god. Ac ic ongite ꝥ ic þe hæbbe aþriet nu mid þis langan spelle. forðæm þe lyst nu lioþa. Ac onfoh hiora nu. forþam hit is se læcedom and se drenc ðe ðu lange wilnodest. þæt ðu þy eð mæge ðære lare onfon :·

not cease therefrom, nor indeed suffer himself to repent of it; and therefore, through perpetual fear, he cannot be satisfied with himself. Frequently it also happens that the wicked forsakes his evil, for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this, as he best may; that he take care to be unlike the other; for it is the custom of the divine power, to work good from evil. But it is permitted to no man, that he should be able to know all that God has decreed, or indeed to recount what he has wrought. But in these *things* they have enough, to understand that the creator and the governour of all things, guides, and rightly made, all that he made, and has not wrought nor yet works any evil, but drives away every evil from all his realm. But if thou wilt enquire concerning the supreme government of the almighty God, then wilt thou not find evil in any thing, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that which is just is no evil, but is good.—But I observe that I have fatigued thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, (for it is the medicine and the drink which thou hast long wished for,) that thou mayest more easily receive the instruction.

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§. XIII. Ða[*] se Wisdom ða þis spell areht hæfde. þa ongan he eft singan. ⁊ þus cwæþ. Gif þu wilnige mid hlutrum mode ongitan ðone hean anweald. behealð þa tunglu þæs hean heofnes. Healdaþ þa tunglu þa ealdan sibbe ðe hi on gesceapne wæron. swa þ sio fyrene sunne ne onhrinþ no ðæs dæles þæs heofenes ðe se mona onirnþ. ne se mona no ne onhrinþ þæs dæles [ðe] sio sunne onirnþ. ða hwile þe hio þær on biþ. ne se steorra. ðe we hataþ Ursa. ne cymþ næfre on þam westdæle. þeah ealle oþre steorran faren mid þam rodore æfter þære sunnan on þa eorþan. nis hit nan wundor. forþam he is swiþe neah þam up ende þære eaxe. Ac se steorra ðe we hataþ æfensteorra. ðonne he biþ west gesewen. þonne tacnaþ he æfen. færþ he þonne æfter þære sunnan on þære eorþan sceade. oþ he ofirnþ þa sunnan hindan. ⁊ cymþ wiþ foran þa sunnan up. þonne haten we hine morgensteorra. forþam he cymþ eastan up. bodaþ þære sunnan cyme. Sio sunne ⁊ se mona habbaþ todæled butwuht him þone dæg and þa niht swiþe emne ⁊ swiþe geþwærelice ricsiaþ þurh godcundan foresceawunga ⁊ unaþrotenlice þiowiaþ þam ælmihtigan Gode oþ domes dæg. for þy hi ne læt God on ane healfe þæs heofones bion. ðy læs hi fordon oþra gesceafta. Ac gesibsuma God gemetgaþ ealla gesceafta ⁊ geþwæraþ þa he betwuh him winnaþ. hwilum fliht se wæta þ drȳge. hwilum

[*] Boet. lib. iv. metrum 6.

§. XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with enlightened mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves, nor the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call Ursa, ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening-star, when it is seen westwardly, then betokens it the evening. It then goes after the sun into the earth's shade, till it outruns the sun, and comes up before the sun. Then we call it the morning-star, because it comes up in the east, *and* announces the sun's approach. The sun and the moon have the day and the night divided between them very equally; and they very accordantly reign, through the divine providence, and incessantly serve the almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and the bright fire goes upwards,

he gemengeþ ꝥ fyr wiþ þam [cile.] hwilum ꝥ leohte fyr ⁊ ꝥ beorhte up gewit. ⁊ sio hefige eorþe sit þær niþere be þæs cyninges gebode. bringð eorþe ælcne wæstm ⁊ ælc tudor ælce geare. ⁊ se hata sumor drygþ ⁊ gearwaþ sæd ⁊ bleda. ⁊ wæstumbæra hærfest bringþ ripa bleda. hæglas and snawas ⁊ se oft wæta ren leccaþ ða eorþan on wintra. forþam underfehþ sio eorþe ꝥ sæd ⁊ gedeþ ꝥ hit growaþ on lengten. Ac se metod eallra gesceafta fet on eorþan ealle growende wæstmas ⁊ ealle forþbringþ. ⁊ gehyt þonne he wile. ⁊ eowaþ ðonne he wile. ⁊ nimþ þonne he wile. Ða hwile ðe þa gesceafta þiowiaþ. sit se hehsta sceoppend on his heah setle. þanon he welt þam gewealdleþerum ealle gesceaftu. Nis nan wundor. forðamþe he is cyning. ⁊ dryhten. ⁊ æwelm. ⁊ fruma. ⁊ æ. ⁊ wisdom. ⁊ rihtwis dema. he sent ealla gesceaftu on his ærenda. ⁊ he het ealle eft cuman. Ðæt se an gestæððega cyning ne staþelode ealla gesceafta. ðonne wurdon hi ealle toslopene ⁊ tostencte. and to nauhte wurdon ealle gesceafta. ðeah habbaþ gemænelice ða ane lufe. ꝥ hi þeowian swilcum hlaforde. and fægniaþ þæs ꝥ he heora wealt. nis ꝥ nan wundor. forþam hi ne mihton elles bion. gif he ne þiowedon hiora fruman. Ða forlet se Wisdom ꝥ lioþ. and cwæþ to me.

and the heavy earth is stationed below, by the king's command. The earth brings yearly every fruit and every production; and the hot summer dries and prepares seeds and shoots; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain, moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he wills, and shows when he wills, and takes away when he wills. Whilst the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all created beings on his errands, and commands *them* all to come again. If the only stedfast king did not support all creatures, then would they all be dissolved and dispersed, and all creatures would come to naught. But they have in common, one love, in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author.—Then ceased Wisdom the song, and said to me:

CAPUT XL.
§. I.

HWÆÐER* ðu nu ongite hwider þios spræce wille. Ða cwæþ ic. Sege me hwider hio wille. Ða cwæþ he. Ic wille secgan þæt ælc wyrd bio god. sam hio monnum god þince. sam hio him yfel þince. Ða cwæþ ic. Ic wene ꝥ hit eaþe swa bion mæge. þeah us hwilum oþer þince. Ða cwæþ he. Nis þæs nan twy ꝥ ælc wyrd bioþ god. ðara þe riht ⁊ nytwyrþe bioþ. forþæm ælc wyrd. sam hio sie wynsum. sam hio sie unwynsum. for þy cymþ to þæm godum ꝥ hio oþer trega do. oððe hine þreatige to ðon ꝥ he bet do. þonne he ær dyde. oððe him leanige ꝥ he ær tela dyde. And eft ælc wyrd þara þe to ðam yflum cymþ. cymþ forþam twam þingum sam hio sie reþe. sam hio sie wynsum. gif to ðam yflum cymþ reþu wyrd. þonne cymþ he to edleane his yfla. oððe to þreatunge ⁊ to lare ꝥ he eft swa ne do. Ða ongann ic wundrigan and cwæþ. Is ꝥ for inweardlice riht racu ꝥ ðu þær recst. Ða cwæþ he. Swa hit is swa þu segst. Ac ic wolde. gif ðu woldest. ꝥ wit unc wendon sume hwile to þises folces spræce. þylæs hi cwæþon ꝥ wit spræcon ofer monnes andget. Ða cwæþ ic. Spræc ꝥ ðu wille :·

* Boet. lib. iv. prosa 7.

CHAPTER XL.

§. I.

OST thou now perceive, whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, r it seem good to men, *or* whether it seem them. Then said I: I suppose that it pro- may be so, though it sometimes appears ise to us. Then said he: There is no doubt that every fortune which is just and useful, l; for every fortune, whether it be plea- r whether it be unpleasant, comes to the or this reason, *namely*, that it may do one *things;* may either admonish him, to the end should do *still* better than he before did, or ward him, because he before did well. And every fortune which comes to the wicked, on account of two things, whether it be severe, ther it be pleasant. If severe fortune comes wicked, then it comes for retribution of his else for correction and for admonition, that he not do so again. Then began I to wonder, d: This is a perfectly right explanation which ow givest. Then said he: It is as thou sayest. am desirous, if it is agreeable to thee, that we turn ourselves a little while to this people's lest they say that we speak above man's hension. Then said I: Speak what thou wilt.

§. 11. Đa[a] cƿæþ he. Ƿenst ðu ꝥ ꝥ ne sie god. ꝥ nyt biþ. Đa cƿæþ ic. Ic ƿene þæt hit sie. Đa cƿæþ he. Ælc ƿyrd is nyt þara ðe auþer deþ. oððe læreþ. oððe ƿricþ. Đa cƿæþ ic. Đæt is soþ. Đa cƿæþ he. Sio ƿiþerƿearde ƿyrd is þæm god þe ƿinnaþ ƿiþ unþeaƿas ⁊ ƿendaþ hi to gode. Đa cƿæþ ic. Ne mæg ic þæs oþsacan. Đa cƿæþ he. Hƿæt ƿenst þu be ðære godan ƿyrde. ðe oft cymþ to godum monnum on ðisse ƿorulde. sƿilce hit sie forebacn ecra goda. hƿeþer þis folc mæge cƿeþan ꝥ hit sie yfel ƿyrd. Đa smercode ic ⁊ cƿæþ. Ne cƿiþ ꝥ nan mon. ac cƿæþ ꝥ hio sie sƿiþe god. sƿa hio eac biþ. Đa cƿæþ he. Hƿæt ƿenst þu be þære unseƿenlicran ƿyrde. þe oft þreataþ ða yflan to ƿitnianne. hƿæþer þis folc ƿene ꝥ ꝥ god ƿyrd sie. Đa cƿæþ ic. Ne ƿenaþ hi no ꝥ ꝥ god ƿyrd sie. ac ƿenaþ ꝥ hio sie sƿiþe earmlico. Đa cƿæþ he. Uton healdan unc ꝥ ƿit ne ƿenan sƿa sƿa þis folc ƿenþ. Gif ƿit ðæs ƿenaþ þe ðis folc ƿenþ. þonne forlæte ƿit ælce gesceadƿisnesse and ælce rihtƿisnesse. Đa cƿæþ ic. Hƿi forlæte ƿit hi á þy ma. Đa cƿæþ [he.] Forþy folcisce men secgaþ ꝥ ælce reþu ƿyrd ⁊ unƿynsumu sie yfel. Ac ƿe ne sculon ðæs gelefan. forþæm þæt ælc ƿyrd biþ god. sƿa ƿe ær spræcon. sam hio sie reþu. sam hio sie ƿynsum. Đa ƿearþ ic afæred ⁊ cƿæþ. Đæt is soþ ꝥ ðu segst. Ic nat ðeah hƿa hit durre secgan dysegum monnum. forþam his ne mæg nan dysi man gelefan:·

[a] Boet lib. iv. prosa 7.—Nonne igitur bonum censes esse, &c.

§. II. Then said he: Dost thou think, that that is not good which is useful? Then said I: I think that it is *good*. Then said he: Every fortune is useful which does either *of two things;* either instructs, or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a presage of eternal blessings? can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good; *and* so indeed it is. Then said he: What thinkest thou of the more dreadful fortune which often threatens to punish the wicked? does this people think that that is good fortune? Then said I: They do not think that it is good fortune, but think that it is very miserable. Then said he: Let us beware, that we think not as this people thinks. If we in this respect think what this people thinks, then shall we forsake all wisdom and all virtue. Then said I: Why shall we ever the more forsake them? Then said he: Because vulgar men say that every severe and unpleasant fortune is evil; but we should not believe it, since every fortune is good, as we before said, whether it be severe, *or* whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to unwise men, for no unwise man can believe it.

§. III. Ða[e] onsac se Ƿisdom sarlice ⁊ cƿæþ. Forþy ne scyle nan ƿis monn forhtigan ne gnornian to hƿæm his ƿise ƿeorþe. oððe hƿæþer him cume þe reþu ƿyrd ðe liþu. ðon ma þe se hƿata esne scyle ymb ꝥ gnornian. hu oft he feohtan scule. ne biþ his lof na ðy læsse. ac is ƿen ꝥ hit sie ðy mare. sƿa biþ eac þæs ƿisan med þy mare. þe him ƿraþre ƿyrd ⁊ reþre to becymþ. Ðy ne sceolde nan ƿis man ƿillian seftes lifes. gif he æniges cræfta recþ. oððe æniges ƿeorþscipes her for ƿorulde. oððe eces lifes æfter ðisse ƿorulde. Ac ælc ƿis mon scyle ƿinnan ægþer ge ƿiþ þa reþan ƿyrde ge ƿiþ ða ƿinsuman. þy læs he hine for ðære ƿynsuman ƿyrde fortruƿige. oððe for ðære reþan forreþence. Ac him is þearf ꝥ he aredige þone midmestan ƿeg betƿyhs ðære reþan ƿyrde ⁊ ðære liþan. ꝥ he ne ƿilnige ƿynsumran ƿyrde ⁊ maran orsorhnesse ðonne hit gemetlic sie. ne eft to reþre. forþæm he ne mæg naþres ungemet adriohan. Ac hit is on hiora agenum anƿealde hƿaþre ðara hi geceosan. Gif hi þonne þone midmestan ƿeg aredian ƿillaþ. ðonne scylan hi selfe him selfum gemetgian þa ƿinsuman ƿyrde. ⁊ ða orsorgan. þonne gemetgaþ him God þa reþan ƿyrde ge on þisse ƿorulde. ge on þære toƿeardan. Sƿa sƿa he eaþe adreogan magan :·

[e] Boet. lib. iv. prosa 7.—Quare, inquit, ita vir sapiens, &c.

§. III. Then retorted Wisdom sharply, and said: Therefore no wise man ought to fear or lament, how his affairs may fall out, or whether severe fortune, or agreeable, may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse and more severe fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues or of any honour here for the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the prosperous, lest he through the prosperous fortune be presumptuous, or through the severe, despair. But it is necessary for him, that he seek the middle way between the severe fortune and the agreeable; that he may not desire more prosperous fortune or greater enjoyment than is fit; nor again, too severe *fortune;* because he is unable to bear excess of either. But it is in their own power which of them they will choose. If therefore they desire to find the middle way, then ought they themselves to moderate to themselves the prosperous and the happy fortune. Then will God moderate to them the severe fortune, both in this world and in that to come, so that they may easily bear *it.*

§. IV. Wel[d] la wisan menn well. gaþ ealle on þone weg þe eow lædaþ ða foremæran bisna þara godena gumena ⁊ þæra weorþgeornena wera ðe ær eow wæron. Eala ge eargan ⁊ idelgeornan. hwy ge swa unnytte sion ⁊ swa aswundene. hwy ge nellan acsien æfter ðam wisum monnum and æfter ðam weorþgeornum. hwilce hi wæron ða ðe ær eow wæron. and hwi ge ðonne nellon. siþþan ge hiora þeawas geacsod habben. him onhyrian. swa ge swiþost mægen. forþæm hi wunnon æfter weorþscipe on ðisse worulde. ⁊ tiledon godes hlisan mid godum weorcum. ⁊ worhton gode bisne þam ðe æfter him wæron. forþæm hi wuniaþ nu ofer þæm tunglum. on ecne eadignesse. for heora godum weorcum :· Her endaþ þio feorþe boc Boeties. and onginnð seo fifte :·

§. V. Ða[e] se Wisdom ða ðis spell areht hæfde. ða cwæþ ic. Swiþe ryht is þin lar. Ac ic wolde ðe nu myngian þære manigfealdan lare þe ðu me ær gehete be þære Godes foretiohhunge. Ac ic wolde ærest witan æt þe hwæþer ꝥ auht sie ꝥ we oft gehioraþ ꝥ men cweþaþ be sumum þingum ꝥ hit scyle weas gebyrian. Ða cwæþ he. Me wære leofre ꝥ ic onette wiþ þæs ꝥ ic ðe moste gelæstan ꝥ ic ðe ær gehet. ⁊ þe moste getæcan swa sceortne weg. swa ic scyrtestne findan mihte to þinre cyððe. Ac hit is swa feor of uncrum wege. of þæm wege þe wit

[d] Boet. lib. iv. metrum 7. [e] Boet. lib. v. prosa 1.

§. IV. Well! O wise men, Well! Proceed ye all in the way which the illustrious examples of the good men, and of the men anxious for glory, who were before you, point out to you. O, ye weak and idle! why are ye so useless and so enervated? Why will ye not enquire about the wise men, and about the men anxious for glory, who were before you; what they were? And why will ye not then, after ye have learned their manners, imitate them as ye best may? For they endeavoured after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works.—Here ends the fourth book of Boethius, and begins the fifth.

§. V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the providence of God. But I wish first to know from thee, whether that be aught which we often hear, that men say concerning some things—that it may happen by chance. Then said he: I would rather that I hastened towards this, that I should perform to thee what I before promised thee, and should teach thee as short a way as I shortest might find, to thy native country. But this is so far out of our way—out of the way which we intended to travel—that it would be more expedient

getiohhod habbaþ on to warenne. ꝥ þæt ðu me ær bæde. hit wære ðeah nyttre to gecyrrenne ⁊ to ongitanne. Ac ic ondræde ꝥ ic ðe læde hidres þidres on þa paþas of þinum wege. ꝥ ðu ne mæge eft þinne weg aredian. Nis hit nan wundor ðeah þu getyrige. gif ic þe læde be þam wege. Ða cwæþ ic. Ne þearft þu no ꝥ ondrædon. Ac ic bio swiþe fægn gif ðu me lædest þider ic ðe bidde. Ða cwæþ he. Ic þe wille læran bi spellum. swa ic ðe eallne weg dyde. ⁊ ðe þeah secgan wille. ꝥ hit nis nauht þæt mon cwiþ ꝥ ænig ðing weas gebyrige. forþam ælc þing cymþ of sumum ðingum. for ðy hit ne biþ weas gebyred. ac þær hit of nauhte ne come þonne wære hit weas gebyred :·

§. VI. Ða[f] cwæð ic. Ac hwonan com se nama ærest. Ða cwæþ he. Aristoteles min deorlinge hit gerehte on þære bec þe Fisica hatte. Ða cwæþ ic. Hu rehte he hit. Ða cwæð he. Men cwædon gio ðonne him hwæt unwenunga gebyrede. ꝥ ꝥ wære weas gebyred. swelce hwa nu delfe eorþan. ⁊ finde þær ðonne goldhord. ⁊ secge þonne ꝥ ꝥ sie weas gebyred. Ic wat þeah gif se delfere ða eorþan no ne dulfe. ne nan mon ær ꝥ gold þær ne hydde. þonne ne funde he hit no. forþy hit nær na weas funden. Ac sio godcunde foretiohhung lærde ðone þe he wolde ꝥ þe gold hydde. ⁊ eft þone þe he wolde ꝥ he hit funde :·

[f] Boet. lib. v. prosa 1.—An est aliquid, tametsi vulgus lateat, &c.

to return, and discuss what thou before askedst me. But also I fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that; on the contrary, I shall be very glad if thou leadest me whither I desire thee. Then said he: I will instruct thee by discourses, as I have done all along; and will say to thee, that it is naught that men say, that any thing may happen by chance. Because every thing comes from certain things, therefore it has not happened by chance; but if it had come from nothing, then it would have happened by chance.

§. VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book which is called Physica. Then said I: How has he explained it? Then said he: Men said formerly, when any thing happened to them unexpectedly, that it happened by chance; as if any one should dig the earth and find there a golden treasure, and then say, that that had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine providence instructed whom he would, that he should hide the gold, and afterwards whom he would, that he should find it.

§. VII. Ða[c] cƿæþ ic. Ðæt ic ongite ꝥ hit is sƿa sƿa þu segst. Ac ic ƿolde ðe acsian hƿæþer ƿe ænigne frẏdom habban oððe ænigne anƿeald hƿæt ƿe don. hƿæt ƿe ne ne don. ðe sio godcunde foretiohhung oþþe sio ƿẏrd us nede to ðam þe hi ƿillen :· Ða cƿæþ he. Ƿe habbaþ micelne anƿeald. nis nan gesceadƿis gesceaft ꝥ næbbe freodom. se þe gesceadƿisnesse hæfþ. se mæg deman ⁊ tosceadan hƿæt he ƿilnian sceal ⁊ hƿæt he onscunian sceal. ⁊ ælc mon hæfþ ðone friodom. ꝥ he ƿat hƿæt he ƿile hƿæt he nele. and ðeah nabbaþ ealle gesceadƿise gesceafta gelicne frẏdom. Englas habbaþ rihte domas ⁊ godne ƿillan. ⁊ eall hƿæt hi ƿilniaþ hi begitaþ sƿiþe eaþe. forþæm þe hi nanes ƿoges ne ƿilniaþ. Nis nan gesceaft þe hæbbe frẏdom ⁊ gesceadƿisnesse buton englum ⁊ mannum. Ða men habbaþ simle frẏdom. þẏ maran þe hi heora Mod near godcundum ðingum lætaþ. ⁊ habbaþ ðæs þẏ læssan frẏdom. þe hi heora Modes ƿillan near ðisse ƿoruld are lætaþ. Nabbaþ hi nænne frẏdom ðonne hi hiora agnum ƿillum hi sẏlfe unþeaƿum underþeodaþ. Ac sona sƿa hi heora Mod aƿendaþ from gode. sƿa ƿeorþaþ he ablende mid unƿisdome. Sƿa þeah is an ælmihtig God on his þære hean ceastre. se gesẏhþ ælces monnes geþanc. ⁊ his ƿord. ⁊ his dæda toscæt. ⁊ gẏlt ælcum æfter his geƿẏrhtum. Ða se Ƿisdom þa þis spell asæd hæfde. þa ongann he singan ⁊ þus cƿæþ.

[c] Boet. lib. v. prosa 2.

§. VII. Then said I: I acknowledge this to be as thou sayest. But I would ask thee, whether we have any freedom, or any power, what we may do, *and* what we may not do? or whether the divine providence, or destiny, compels us to what they will? Then said he: We have much power. There is no rational creature, which has not freedom. Whosoever has reason, is able to judge and discern what he ought to seek, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good inclination, and they very easily obtain all that they will, because they will no wrong. There is no created being which has freedom and reason, except angels and men. Men have always freedom; the more as they direct their mind nearer to divine things; and *they* have so much the less freedom, as they direct the will of their mind nearer to this worldly good. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one almighty God exists in his high city, who sees every man's thought, and discerns his words and his deeds, and renders to every one according to his deserts.—When Wisdom had made this speech, then began he to sing, and thus said:

CAPUT XLI.

§. I.

ÐEAH[h] Omerus se goda sceop. þe mid Crecum selest wæs. se wæs Firgilies lareow. se Firgilius wæs mid Læden warum selest. þeah Omerus on his leoþum swiþe herede þære sunnan gecýnd. ⁊ hiore cræftas. ⁊ hiore biorhto. ne mæg heo þeah ealle gesceafta gescinan. ne þa gesceafta. þe heo gescinan mæg. ne mæg hio ealle endemest gescinan. ne ealle innan geondscinan. Ac nis þam ælmihtigan Gode swa. þe is scýppend ealra gesceafta. he geseoþ ⁊ þurhseoþ ealle his gesceafta ændemest. Ðone mon mæg hatan buton lease soþe Sunne :·

§. II. Ða[i] se Wisdom þa ðis leoþ asungen hæfde. þa geswýgode he ane lýtle hwile. Ða cwæþ ic. Sum tweo me hæfþ swiþe gedrefed. Ða cwæþ he. Hwæt is se. Ða cwæþ ic. Hit is ꝥ ꝥ þu sægst ꝥ God sýlle ællcum frýdom swa god to donne. swa ýfel. swæþer he wille. and þu segst eac ꝥ God wite ælc þing ær hit gewýrþe. ⁊ þu segst eac ꝥ nan þing wýrþe bute hit God wille oððe geþafige. ⁊ ðu segst ꝥ hit scýle eall faran swa [he] getiohhod habbe. Nu wundrie ic

[h] Boet. lib. v. metrum 2. [i] Boet. lib. v. prosa 3.

CHAPTER XLI.

§. I.

THOUGH Homer the good poet, who with the Greeks was the best, (he was Virgil's master; Virgil was with the Latin men the best) — though Homer in his poems greatly praised the nature of the sun, and her excellencies, and her splendour; yet she cannot shine upon all creatures, nor, those creatures which she may shine upon, can she all equally enlighten, or shine through *them* all within. But it is not so with the almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call without falsehood, the true sun.

§. II. When Wisdom had sung this lay, he was silent a little while. Then said I: a certain doubt has much disquieted me. Then said he: What is that? Then said I: It is this, that thou sayest that God gives to every one freedom, as well to do good, as evil, whichsoever he will; and thou sayest also, that God knows every thing before it comes to pass; and thou sayest also, that nothing comes to pass unless God wills or permits it; and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the free-

þær hwy [he] geþafige ꝥ þa yfelan men habban þone freodom ꝥ hi magon don swa god swa yfel swæþer swa hi willan. Ðonne he ær wat ꝥ hi yfel don willaþ. Ða cwæþ he. Ic þe mæg swiþe eaþe geandwyrdan þæs spelles. Hu wolde þe nu lician gif hwylc swiþe rice cyning wære ⁊ næfde nænne freone mon on eallon his rice. ac wæron ealle þeowe. Ða cwæþ ic. Ne þuhte hit me nauht rihtlic. ne eac gerisenlic. gif him sceoldan þeowe men þenigan. Ða cwæþ he. Hwæt wære unge-cyndlicre. gif God næfde on eallum his rice nane frige sceaft under his anwealde. forþæm he gesceop twa gesceadwisan gesceafta frio. englas ⁊ men. þam he geaf micle gife freodomes. ꝥ hi moston don swa god swa yfel swæþor swa hi woldon. he sealde swiþe fæste gife ⁊ swiþe fæste æ mid þære gife ælcum menn oþ his ende. ꝥ is se freodom. þæt te mon mot don ꝥ he wile. and ꝥ is sio æ ꝥ gilt ælcum men be his gewyrhtum ægþer ge on ðisse worulde ge on þære toweardan swa god swa yfel swæþer he deþ. ⁊ men magan begitan þurh þone freodom swa hwæt swa he willaþ. buton deaþ hi ne magon forcyrran. æc hi hine magon mid godum weorcum gelettan ꝥ he þy lator cymþ. ge furþum oþ orelde hi hine hwilum lettaþ gif mon to godum weorce ne onhagie [habban] godne willan. ꝥ is god. Ða cwæþ ic. Wel þu me hæfst arette on ðam tweon. ⁊ on þære gedrefednesse þe ic ær on wæs be þam freodome. Ac ic eom nu get on micle maran gedrefednesse geunrotsod. fulneah oþ ormodnesse.

[redacted]

dom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he: I can very easily answer thee this enquiry. How would it please thee, if there were some very powerful king, and he had not any free man in all his realm, but all were in a state of slavery? Then said I: I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he: How much more unnatural would it be, if God had not in all his kingdom any free creature under his power? Therefore he created two rational creatures free, angels and men. On these he bestowed the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, either in this world or in that to come, good or evil whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may delay it by good works, so that it may come later; and moreover they sometimes may defer it till old age, if they do not cease to have good disposition to good works, that is, good. Then said I: Well hast thou set me right in the doubt and in the trouble wherein I before was, concerning freedom. But I am still disquieted with much more trouble, almost to

Ða cƿæþ he. Hƿæt is sio micle unrotnes. Ða cƿæþ ic. Hit is ymb þa Godes foretiohhunge. forþam ƿe geheraþ hƿilum secgan ꝥ hit scyle eall sƿa geƿyrþan sƿa sƿa God æt fruman getiohhod hæfde. ꝥ hit ne mæge nan mon aƿendan. Nu ðincþ me ꝥ he do ƿoh. ðonne he araþ þa godan. ⁊ eac þonne he ƿitnaþ ða yfelan. gif ꝥ soþ is. ꝥ hit him sƿa gesceapen ƿæs ꝥ hi ne moston elles don. unnytlice ƿe sƿincaþ ðonne ƿe us gebiddaþ. ⁊ ðonne ƿe fæstað. oððe ælmessan sellaþ. gif ƿe his nabbaþ ðy maran ðanc. þonne þa þe on eallum ðingum ƿadaþ on hiora agenne ƿillan. ⁊ æfter hiora lichoman luste irnaþ :·

§. III. Ða[k] cƿæþ he. Ðis is sio ealde siofung þe ðu longe siofodost. ⁊ manige eac ær ðe. þara ƿæs sum Marcus. oþre naman Tullius. þriddan naman he ƿæs gehaten Cicero. ðe ƿæs Romana heretoga. se ƿæs uþƿita. se ƿæs sƿiþe abisgod mid ðære ylcan spræce. Ac he hi ne mihte bringan to nanum ende on þone timan. forþy heora Mod ƿas abisgod on ðisse ƿorulde ƿillnunga. Ac ic ðe secge. gif ꝥ soþ is ꝥ ge secgaþ. ꝥ hit ƿæs unnet gebod on godcundum bocum ꝥ God bead ꝥ mon scealde forlætan yfel ⁊ don god. ⁊ eft se cƿide ðe he cƿæþ. sƿa mon ma sƿincþ. sƿa mon maran mede onfehþ. ⁊ ic ƿundrige hƿi þu hæbbe forgiten eall ꝥ ꝥ ƿit ær spræcon. Ƿit sædon ær ꝥ sio godcunde fore-

[k] Boet. lib. v. prosa 4—5.

despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that every thing must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now it seems to me, that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true, that it was so ordained to them that they could not do otherwise. In vain we labour, when we pray, and when we fast, or give alms, if we have not therefore more favour, than those who in all respects walk according to their own will, and run after their bodily lust.

§. III. Then said he: This is the old complaint, which thou hast long made, and many also before thee; one of whom was Marcus, by another name Tullius, by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question; but he could not bring it to any end at that time, because their mind was prepossessed with the desires of this world. But I say to thee, if that which ye say is true, it was a vain command in divine books, which God commanded, that man should forsake evil and do good; and also the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder, why thou shouldest have forgotten all that we before mentioned. We before said, that the divine providence wrought all good,

tiohhung ælc god ƿorhte. and nan yfel. ne nan ne tiohhode to ƿyrcenne. ne næfre ne ƿorhte. ge furþum ꝥ ƿit geneahton to gode. þæt ƿolcistum monnum yfel þuhte. ꝥ ƿæs ꝥ mon ƿræce and ƿitnode hƿone for his yfle. Hu ne sæde ƿit eac on ðisse ilcan bec. ꝥ God hæfde getiohhod frydom to syllenne monnum. ⁊ sƿa dyde. ⁊ gif hi ðone frydom tela gehealdon. ꝥ he hi ƿolde sƿiþe ƿeorþian mid ece rice. ⁊ gif hi ðone frydom forheolden. ꝥ he hi ðonne ƿolde ƿitnian mid deaþe. He teohhode gif hi hƿæt gesyngodon on þam frydome. ꝥ hi hit eft on ðam freodome mid hreoƿsunge gebeton. ⁊ gif hiora hƿilc sƿa heardheort ƿære ꝥ he nane hreoƿsunge ne dyde. ꝥ he þonne hæfde rihtlic ƿite. Ealla gesceafta he hæfde getiohhod ðeoƿe. buton englum and monnum. forðy ða oþra gesceafta þeoƿe sint. hi healdaþ hiora þenunga oþ domes dæg. Ac þa menn ⁊ ða englas. þe freo sint. forlætaþ hiora þenunga. Hƿæt magon men cƿeþan ꝥ sio godcunde foretiohhung getiohhod hæfde ðæs þe hio ne þurhtuge. oððe hu magon hi hi aladigen. ꝥ hi ne magon god don. nu hit aƿriten is ꝥ God gielde ælcum men æfter his geƿyrhtum. Hƿy sceal þonne ænig monn bion idel. ꝥ he ne ƿeorce.

Ða cƿæþ ic. Genog þu me [hæfst] gefrylsod þære tƿeounge miner Moder. be þære acsunga ðe ic ðe acsode. Ac ic ðe ƿolde giet ascien sume sƿræce ðe me ymb tƿeoþ. Ða cƿæþ he. Hƿæt is ꝥ. Ða cƿæþ ic. Genog me is cuþ ꝥ God hit ƿat eall beforan. ge god ge yfel. ær hit ge-

and no evil; nor decreed to work, nor ever wrought any. Moreover we proved that to be good, which to vulgar men seemed evil, namely, that man should afflict and punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and that if they exercised the freedom well, he would greatly honour them with eternal power; and that if they abused the freedom, he would then punish them with death? He ordained that if they any way sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hardhearted that he did not repent, he should have just punishment. All creatures he had made servile, except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine providence had decreed what it fulfils not? Or how can they excuse themselves, that they should not do good, when it is written, that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind, by the information which I have received from thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am sufficiently aware that God foreknows every thing, both good and evil, before

ƿẏꞃþe. ac ıc naꞇ hƿæþeꞃ hıꞇ eall ᵹeƿẏꞃþan ꞅceal unaƿenꝺenꝺlıce ꝥ he ƿaꞇ ⁊ ᵹeꞇıohhoꝺ hæꝼþ. Ða cƿæþ he. Ne þeaꞃꝼ hıꞇ no eall ᵹeƿıoꞃþon unaƿenꝺenꝺlıce. Ac ꞅum hıꞇ ꞅceal ᵹeƿeoꞃþan unaƿenꝺenꝺlıce. ꝥ bıþ ꝥ ꞇe uꞃe nẏꝺþeaꞃꝼ bıþ. ⁊ hıꞅ ƿılla bıþ. Ac [hıꞇ] ıꞅ ꞅum ꞅƿa ᵹeꞃaꝺ ꝥ hıꞅ nıꞅ nan neoꝺþeaꞃꝼ. ⁊ þeah ne ꝺeꞃaþ no ðeah hıꞇ ᵹeƿıoꞃþe. ne nan heaꞃm ne bıþ. ðeah hıꞇ no ne ᵹeƿẏꞃþe. Ᵹeþenc nu be þe ꞅelꝼum hƿæþeꞃ þu ænıᵹ ðınᵹ ꞅƿa ꝼæꞅꞇe ᵹeꞇıohhoꝺ hæbbe ꝥ þe þẏnce ꝥ hıꞇ næꝼꞃe þınum ƿıllum onƿenꝺeꝺ ƿeoꞃþe. ne þu buꞇon beon ne mæᵹe. oððe hƿæþeꞃ þu eꝼꞇ on ænᵹum ᵹeþeahꞇe ꞅƿa ꞇƿıoꞃæꝺe ꞅıe. ꝥ ðe helpe hƿæþeꞃ hıꞇ ᵹeƿẏꞃþe. þe hıꞇ no ne ᵹeƿẏꞃþe. Fela ıꞅ ðæꞃa þınᵹa ðe Ᵹoꝺ æꞃ ƿaꞇ æꞃ hıꞇ ᵹeƿẏꞃþe. ⁊ ƿaꞇ eac ꝥ hıꞇ ꝺeꞃaþ hıꞅ ᵹeꞅceaꝼꞇum ᵹıꝼ hıꞇ ᵹeƿẏꞃþ. naꞇ he hıꞇ no ꝼoꞃþẏ ðe he ƿılle ꝥ hıꞇ ᵹeƿẏꞃþe. ac ꝼoꞃ þẏ ðe he ƿıle ꝼoꞃƿẏꞃnan ꝥ hıꞇ ne ᵹeƿẏꞃþe. ꞅƿa ꞅƿa ᵹoꝺ ꞅcıpꞅꞇẏꞃa onᵹıꞇ mıcelne ƿınꝺ hꞃeoꞅe æꞃ æꞃ hıꞇ ƿeoꞃþe. ⁊ hæꞇ ꝼealꝺan ꝥ ꞅeᵹl. ⁊ eac hƿılum lecᵹan þone mæꞅꞇ. anꝺ læꞇan þa beꞇınᵹe. ᵹıꝼ he æꞃ þƿeoꞃeꞅ ƿınꝺeꞅ bæꞇꞇe. ƿæꞃnaþ he hıne ƿıþ ꝥ ƿeꝺeꞃ :·

§. IV. Ða[1] cƿæþ ıc. Sƿıþe ƿel ðu mın hæꝼꞅꞇ ᵹeholƿen æꞇ þæꞃe ꞅƿꞃæce. anꝺ ıc ƿunꝺꞃıᵹe hƿı ꞅƿa mænıᵹe ƿıꞅe men ꞅƿa ꞅƿıþe ꞅƿuncen mıꝺ ðæꞃe ꞅƿꞃæce. anꝺ ꞅƿa lıꞇel ᵹeƿıꞅ ꝼunꝺen. Ða cƿæþ he.

[1] Boet lib. v. prosa 4—5.

it happens, but I know not whether it all shall unchangeably happen which he knows and has designed. Then said he: It needs not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so ordered, that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed any thing, that thou thinkest that it never with thy consent may be changed, nor thou without *it* exist. Or whether thou, again, in any design, art so inconsistent, that it is sufficient for thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to fold the sail, and moreover sometimes to lower the mast, and slip the cable, if it before withstood the adverse wind, *and so* provides against the storm.

§. IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured concerning this question, and found so little certain. Then said he: What dost thou so greatly wonder at; so easy as it is to understand? Dost

Hwæs wundrast ðu þær swa swiþe. swa eþe swa hit is to ongitanne. Hu ne wast ðu ꝥ manig ðincg ne biþ no ongiten swa swa hit biþ. ac swa swa ðæs andgites mæþ biþ þe þær æfter spiraþ. Swilc is se Wisdom ꝥ hine ne mæg nan mon of þisse worulde ongitan. swilcne swilce he is. Ac ælc winð be his andgites mæþe ꝥ he hine wolde ongitan gif he mihte. Ac se Wisdom mæg us eallunga ongitan swilce swilce we sind. ðeah we hine ne magon ongitan eallunga swilce swilce he is. forþæm se Wisdom is God. he gesihþ eall ure wyrc. ge god ge yfel. ær hig geworden sien. oððe furþon geþoht. Ac he us ne net no þy [hraþor] to þam ꝥ we nede scylen god don. ne us ne wyrnþ ꝥ we yfel don. forþam þe he us sealde frydom. Ic ðe mæg eac tæcan sume bisne. ꝥ þu þy eð ongitan miht ða spræce. Hwæt þu wast ꝥ gesiht. 7 gehernes. and gefrednes ongitaþ ðone lichoman ðæs monnes. 7 þeah ne ongitaþ hi hine no gelicne. ðe earan ongitaþ ꝥ hi gehioraþ. 7 ne ongitaþ hi þeah þone lichoman eallunga swylcne swylce he biþ. sio gefrednes hine mæg gegrapian. 7 gefredan ꝥ hit lichoma biþ. ac hio ne mæg gefredan hwæþer he biþ ðe blac ðe hwit. ðe fæger þe unfæger. Ac sio gesihð æt fruman cerre. swa ða eagan on beseoþ. [hio] ongitaþ ealle ðone andwlitan þæs lichoman. Ac ic wolde get reccan sume race. ꝥ ðu wisse hwæs þu wundredest :·

thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which enquires after it? Wisdom is such, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom can entirely comprehend us such as we are, though we cannot entirely comprehend it such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done or even thought of. But he does not compel us the more, so that we necessarily must do good, or prevent our doing evil; because he has given us freedom. I can also give thee some instances, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§. V. Ða[m] cƿæþ ic. Hƿæt is ꝥ. Ða cƿæþ he. Hit is ꝥ ꝥe an monn ongitt ꝥ ꝥ he on oþrum ongit synderlice. he hine ongit þurh ða eagan synderlice. þurh ða earan synderlice. ðurh his rædelsan synderlice. ðurh gesceadƿisnesse synderlice. ðurh geƿis andgit. Monige sint cucera gesceafta unstyriende. sƿa sƿa nu scylfiscas sint. and habbaþ ðeah sumne dæl andgites. forþæm hi ne mihton elles libbon. gif hi nan gnot andgites næfdon. sume magon geseon. sume magon gehyran. sume gefredon. sume gestincan. Ac ða styriendan netenu sint monnum gelicran. forþam hy habbaþ eall ꝥ ða unstyriendan habbaþ. ⁊ eac mare to. ꝥ is. ꝥ hio hyrigaþ monnum. lufiaþ ꝥ hi lufiaþ. and hatiaþ ꝥ hi hatiaþ. ⁊ flyþ ꝥ hi hatiaþ. ⁊ secaþ ꝥ hi lufiaþ. Ða men ðonne habbaþ eall ꝥ ƿe ær ymbe spræcon. ⁊ eac to eacan ðæm micle gife gesceadƿisnesse. Englas ðonne habbaþ geƿis andgit. Forþæm sint þas sceafta þus gesceapene. ꝥ þa unstyriendan hi ne ahebben ofer ða styriendan. ne him ƿiþ ne ƿinnan. ne þa styriendan ofer ða men. ne ða men ofer ða englas. ne ða englas ƿiþ God. Ac ꝥ is earmlic ꝥ se mæsta dæl monna ne seeþ on ꝥ ꝥ him forgifen is. ꝥ is gesceadƿisness. ne ꝥ ne seeþ ꝥ him ofer is. ꝥ is ꝥ englas habbaþ ⁊ ƿise men. ꝥ is geƿis andget. Ac mest monna nu onhyreþ nu neatum on þæm ꝥ hi ƿillniað ƿoruld lusta sƿa sƿa netenu. Ac gif ƿe nu

[m] Boet. lib. v. prosa 4—5.

§. V. Then said I: What is that? Then said he: It is, that the same man perceives in various ways, what he perceives in others. He perceives it through the eyes separately, through the ears separately, through his imagination separately, through reason separately, *and* through intelligence. Many living creatures are unmoving, as for instance shell-fishes are, and have nevertheless some portion of sense; for they could not otherwise live, if they had no particle of sense. Some can see, some can hear; some, feel; some, smell. But the moving cattle are more like to men, because they have all that the unmoving have, and also more; namely, that they resemble men, love what they love, and hate what they hate, and fly from what they hate, and seek what they love. But men have all that we have before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account, are the creatures thus formed, that the unmoving may not exalt themselves above the moving, or strive with them; nor the moving, above men; nor men, above the angels; nor the angels, against God. But it is lamentable, that the greatest part of men do not see that which is given to them, namely, reason; nor regard that which is above them, namely, what angels and wise men have, that is, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then should we know that that intel-

hæfdon ænigne dæl untwiogendes andgites swa swa englas habbað. þonne mihte we ongiton ꝥ ꝥ andget biþ micle betere ðonne ure gesceadwisnesse. Ðeah se fela smean. [we] habbaþ litellne gearowitan buton tweon. ac þam englum nis nan tweo nanes þæra ðinga þe hi witon. for ði is hiora gearowito swa micle betra ðonne ure gesceadwisnesse. swa ure geceadwisnesse is betere þonne nýtena andgit sie. oððe þæs gewittes ænig dæl ðe him forgifen is. auþer oððe hrorum neatum oþþe unhrorum. Ac uton nu habban ure Mod up swa swa we ýfemest mægen wiþ ðæs hean hrofes þæs hehstan andgites. ꝥ þu mæge hrædlicost cumon ⁊ eþelicost to þinre agenre cýððe þonan þu ær come. þær mæg þin Mod ⁊ þin gesceadwisnes geseon openlice ꝥ ꝥ hit nu ýmb tweoþ ælces ðinges. ægþer ge be ðære godcundan foresceawunge. þe we nu oft ýmb spræcon. ge be urum frýdome. ge swa be eallum ðingum :·

§. VI. Ða[a] se Wisdom ða þis spell asæd hæfde. þa ongan he singan ⁊ þus cwæþ. Hwæt þu miht ongitan ꝥ manig wýht is mistlice ferende [geond] eorþan. ⁊ sint swiþe ungelices hiwes. ⁊ ungelice faraþ. sume licgaþ mid eallon lichaman on eorþan. ⁊ swa snicende faraþ ꝥ him nauþer ne fet ne fiþeras ne fultumaþ. ⁊ sume biþ twiofete. sume fiowerfete. sume fleogende. ⁊ ealle þeah bioþ of dune healde wiþ þære eorþan.

[a] Boet. lib. v. metrum 5.

[redacted]

ligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels, there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of sense which is given to them, either to prone cattle or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most speedily and most easily come to thy own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in every thing, both concerning the divine foreknowledge, which we have often mentioned, and concerning our freedom, and concerning all things.

§. VI. When Wisdom had ended this speech, he began to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them; and some are two-footed; some, flying; and all nevertheless are inclined downwards towards the earth, and there seek either what they list, or what is needful to them. But man alone goes upright.

⁊ þiðer ƿillniaþ. oþþe þær þe hi lyst. oþþe þær þe hi beþurfon. Ac se mann ana gæþ uppriht. ꝥ tacnaþ ꝥ he sceal ma þencan up þonne nyþer. ði læs ꝥ Mod sie niþoror þonne se lichoma. Ða se Ƿisdom þis leoþ asungen hæfde. ða cƿæþ he.

CAPUT XLII.

FOR[a] þy ƿe sceoldon eallon mægne spirian æfter Gode. ꝥ ƿe ƿissen hƿæt he ƿære. þeah hit ure mæþ ne sie ꝥ ƿe ƿitan hƿæt he sie. ƿe sculon þeah be ðæs andgites mæþe. ðe he us gifþ. fundigan. sƿa sƿa ƿe ær cƿæþon. ꝥ mon sceolde ælc ðing ongitan be his andgites mæþe. forþam ƿe ne magon ælc ðing ongitan sƿylc sƿilce hit is. Ælc gesceaft ðeah ægþer ge gesceadƿis ge ungesceadƿis ꝥ sƿeotolaþ ꝥ God ece is. forþæm næfre sƿa manega gesceafta and sƿa micla ⁊ sƿa fægra hi ne underþiodden læssan gesceafta ⁊ læssan anƿealde þonne hi ealle sindon. ne furþum emn miclum. Ða cƿæþ ic. Hƿæt is ecnes. Ða cƿæþ he. Ðu me ahsast micles ⁊ earfoþes to ongitanne. gif ðu hit ongitan ƿilt. ðu scealt habban ær ðines modes eagan clæne ⁊ hluttre. Ne mæg ic ðe nauht helan þæs þe ic ƿat. Ƿast ðu ꝥ þrio þing sindon on ðis middanearde. An is hƿilendlic þæt hæfþ ægþer ge fruman ge ende.

[a] Boet lib. v. prosa 6.

[redacted]

This betokens that he ought more to direct his thought upwards, than downwards, lest the mind should be inferiour to the body.—When Wisdom had sung this lay, then said he:

CHAPTER XLII.

THEREFORE we ought with all our power to enquire concerning God, that we may know what he is. Though it may not be our ability, that we should know what he is, we ought nevertheless, according to the measure of understanding which he gives us, to endeavour after *it; for*, as we have already mentioned, man must know every thing according to the measure of his understanding, since we are not able to know every thing such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great, and so fair, submit themselves to an inferiour being, and to inferiour power, than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind pure and clear. I cannot conceal from thee any thing which I know.—Knowest thou that there are three things in this middle-earth? One

⁊ ic nat ðeah nan wuht þæs ðe hwilendlic is nauþer ne his fruman ne his ende. Oþer þing is ece. ꝥ hæfþ fruman ⁊ næfþ nænne ende. ⁊ ic wat hwonne hit onginþ. ⁊ wat ꝥ hit næfre ne geendaþ. ꝥ sint englas and monna sawla. Ðridde þing is ece buton ende ⁊ buton anginne. ꝥ is God. Betwuh þam þrim is swiþe micel tosceað. Gif wit ꝥ ealle sculon asmeagan. þonne cume wit late to ende þisse bec. oððe næfre :· Ac an ðing þu scealt nẏde þær ær witan. for hwẏ God is gehaten sio hehste ecnes. Ða cwæþ ic. Hwẏ. Ða cwæþ he. Forþon we witon swiþe lẏtel þæs þe ær us wæs. buton be gemẏnde. ⁊ be geascunge. and get læsse þæs ðe æfter us biþ. ꝥ an us is gewislice andweard ꝥ te þonne biþ. ac him is eall andweard. ge ꝥ te ær wæs. ge ꝥ te nu is. ge ꝥ te æfter us bið. eall hit is him andweard. Ne wexþ his welena. ne eac næfre ne wanaþ. Ne ofman he næfre nan wuht. forðæm næfre nauht he ne forgeat. Ne secð he nanwuht. ne ne smeaþ. forþam ðe he hit wat eall. Ne secþ he nan wuht. forðæm he nan wuht ne forleas. Ne eht he nanre wuhte. for þẏ hine nan wuht ne mæg flion. Ne ondræt he nanwuht. forðæm he næfð nænne ricran. ne furþum nænne gelican. Simle he biþ gifende. ⁊ ne wanaþ hẏs næfre nauht. Simle he bið ælmihtig. forþæm he simle wile god and næfre nan ẏfel. Nis him nanes ðinges nedþearf. Simle he bið lociende. ne slæpþ he næfre. Simle he biþ gelice manþwære. Simle he biþ ece. forþam

is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and know that it never will end; namely, angels and the souls of men. The third thing is eternal, without end, and without beginning, that is, God. Between the three is very great dissimilarity. If we should enquire into the whole of it, then should we come late to the end of this book, or never. But one thing thou must necessarily first know; why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory and by information, and still less of that which shall be after us. That alone is properly present to us, which at the time is; but to him all is present, both what formerly was, and what now is, and what after us shall be; it is all present to him. His riches encrease not, nor moreover ever are lessened. He never recollects any thing, because he never forgets any thing. He neither seeks nor enquires after any thing, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not any thing, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. Always he is giving, and nothing of his ever diminishes. Always he is

næfre sio tid næs ꝥ he nære. ne næfre ne wyrþ. Simle he bið freoh. ne biþ he to nanum weorce geneded. For his godcundlicum anwealde he is æghwær andweard. His micelnesse ne mæg nan monn ametan. nis ꝥ ðeah no lichomlice to wenanne. ac gastlice. swa swa nu wisdom is ⁊ rihtwisnes. forþæm he ꝥ is self. Ac hwæt ofermodige ge þonne. oððe hwy ahebbe ge eow wiþ swa heane anweald. forþamþe ge nauht wiþ hine don ne magon. forþæm se eca ⁊ se ælmihtiga simle sit on þam heah setle his anwealdes. þonan he mæg eall geseon. and gilt ælcum be ðam ryhte æfter his gewyrhtum. forþam hit nys no unnyt ðæt we hopien to Gode. forþæm he ne went no swa swa we doþ. Ac abiddaþ hine eaðmodlice. forþæm he is swiþe rummod and swiðe mildheort. Hebbað eower Mod to him mid eorum hondum ⁊ biddaþ ðæs ðe riht sie and eower þearf sie. forþam he eow nyle wyrnan. hatiaþ yfel ⁊ flioþ swa ge swiþost magon. lufiaþ cræftas ⁊ folgiaþ ðæm. Ge habbaþ micle ðearfe þæt ge simle wel don. forþæm ge simle beforan þam ecan ⁊ þam ælmehtigan Gode doþ eall ꝥ ꝥ ge doþ. eall he hit gesihþ ⁊ eall he hit forgilt. AMEN :·

almighty, because he always wills good, and never any evil. There is not need to him of any thing. Always he is seeing; he never sleeps. Always he is equally gracious. Always he is eternal, for the time never was when he was not, nor ever will be. Always he is free. He is compelled to no work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness; for he is that himself. But what are ye then proud of? or why lift ye up yourselves against so high power? for ye can do nothing against him. For the eternal and the almighty, always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him with humility, for he is very bountiful and very merciful. Lift up your minds to him, with your hands, and pray for that which is right and is needful to you, for he will not refuse you. Hate and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always do, in the presence of the eternal and the almighty God, all that which ye do. He beholds it all, and he will recompense it all. AMEN.

TEN ælmihtiga God. ƿyrhta ⁊ ƿealdend ra gesceafta. ic bidde ðe for þinre micelan ildheortnessan. ⁊ for þære halegan rode tacne. for Scam Marian mægþ hade. and for Scem chaeles gehyrsumnesse. ⁊ for ealra þinra halgena an ⁊ heora earnungum. ꝥ þu me geƿissige bet nne ic aƿyrhte to … ⁊ geƿissa me to ðinum n and to mi … þearfe bet ðonne ic cunne. ⁊ gest … n Mod to ðinum ƿillan to m … ⁊ gestranga me ƿiþ þæs dec … and afyrra fram me ða fulan … sse ⁊ a … rihtƿisnysse. ⁊ gescylde me ƿiþ minum ƿiþerƿinnum gesewenlicum ⁊ unge-sewenlicum. ⁊ tæc me ðinne ƿillan to ƿyrcenne. ꝥ ic mæge ðe inƿeardlice lufian to foron eallum þingum mid clænum geþance ⁊ mid clænum lichaman. forþon þe ðu eart min sceoppend. ⁊ min alesend. min fultum. min frofer. min treƿnes. ⁊ min to hopa. si þe lof ⁊ ƿuldor nu ⁊ á á á to ƿorulde buton æghƿilcum ende. AMEN :-

FINIS.

LORD God almighty, creator and governour l creatures, I beseech thee by thy great mercy, by the sign of the holy cross, and by the vir- y of the blessed Mary, and by the obedience ıe blessed Michael, and by the love of all thy s and their merits; that thou wouldest direct ›etter than I have done towards thee; and direct o thy will, and to my soul's need, better than 'self know; and make stedfast my mind to thy and to my soul's need; and strengthen me ıst the temptations of the devil; and remove me impure lust and all unrighteousness; and ıd me against my enemies, visible and invisible; teach me to do thy will; that I may inwardly thee above all things, with pure mind and with body; for thou art my creator and my re- ıer, my help, my comfort, my trust, and my . To thee be praise and glory now and for world without end. AMEN.

THE END.

APPENDIX.

ALFRED'S POETRY.

The following specimen of Alfred's poetry corresponds with the third metrum of Boethius's fourth book, the prose version of which will be found p. 298 of this volume. The English translation accompanying this poetical extract, is made as close and literal as possible. Words supplied, are printed in *Italicks*.—As the limits of this publication preclude any attempt to give a connected view of what has been written on the nature and peculiarities of Anglo-Saxon Poetry, the reader who wishes for information on that subject, is referred to Mr. Bosworth's Elements of Anglo-Saxon Grammar, and Mr. Conybeare's Illustrations of Anglo-Saxon Poetry. In those works the metrical laws observed (though with considerable latitude) by the Anglo-Saxon poets, are laid down, and illustrated by examples. Much information will also be found in Hickes's Thesaurus, A. S. Gram. c. 23. "De Poetica Anglo-Saxonum." It may be remarked that the rules of alliteration in the ancient Danish poetry, extracted by Hickes

(p. 217.) from Olaus Wormius, are nearly, if not exactly, the same as those of the Anglo-Saxon, given by Mr. Bosworth and Mr. Conybeare.—See also, Mr. Turner's History of the Anglo-Saxons, vol. 2. p. 102. and vol. 3. pp. 257. 328. Ed. 1823.—Bishop Percy's "Dissertation on the alliterative metre, without rhyme, in Pierce Plowman's visions;" Reliques of Ancient English Poetry, vol. 2. p. 298. Ed. 1812.; and "An Enquiry into the Origin, Progress, Nature and Characteristic Features of Icelandic Poetry," by Dr. Henderson, being Appendix, No. 3, to his Journal of a Residence, &c. Edinb. 1818.

IC þe mæg eaþe.	I can easily to thee,
ealdum ⁊ leasum spellum.	from old and fabulous his-
andreccan spræce.	relate a story, [tories,
gelicne efne.	even like
ðisse ilcan.	to this same *thing*
ðe wit ymbsprecaþ.	that we are speaking of.
Hit gesælde gio.	It happened formerly,
on sume tide.	at a certain time,
ðæt Aulixes.	that Ulysses
underhæfde.	had, under
ðæm Casere.	the Cæsar,
cyne ricu twa.	two kingdoms.
He wæs Đracia.	He was, of *the* Thracian
þioda aldor.	provinces, chief;
and Retie.	and, of *the* kingdom

rices hirde.	*of* Retia, ruler.
Ƿæs his frea drihtnes.	Of his supreme lord, was
folc cuþ nama.	*the* celebrated name,
Agamemnon.	Agamemnon;
se ealles ƿeold.	who governed all
Greca rices.	*the* country of *the* Greeks.
Cuþ ƿæs ƿide.	*It* was widely known
ðæt on þa tide.	that, at that time,
Troiana gewin.	*the* Trojan war [vens.
ƿearþ under ƿolcnum.	happened under *the* hea-
For ƿiges heard.	Forth went *the* leader of
Greca drihten.	lord of *the* Greeks, [war,
campstede secan.	to seek *the* place of battle.
Aulixes mid.	Ulysses with *him*
an hund scipa.	a hundred of ships
lædde ofer lagu stream.	led over *the* sea stream,
sæt longe þær.	*and* sat long there,
tyn ƿinter full.	full ten winters.
Ða sio tid gelomp.	When the time came
ðæt hi ꝥ rice.	that they that kingdom
geræht hæfdon.	had reduced;
diore gecepte.	dearly did
drihten Greca.	*the* lord of *the* Greeks
Troia burh.	win *the* city of Troy,
tilum gesiþum.	with *his* brave associates.
Ða [þa] Aulixes.	When therefore Ulysses
leafe hæfde.	had permission,
Ðracia cyning.	(king *of* Thracia)
ðæt he þonan moste.	that he thence might *depart*,
he let him behindan.	he left behind him
hyrnde ciolas.	beaked ships

nigon and hund nigontig.	ninety and nine.
Nænigne ðonan.	Thence, not any
mere hengesta ma.	more of *the* sea-horses,
ðonne ænne ferede.	than one, went
on fifel stream.	by *the* Fifel stream
famig bordon.	with foamy banks;
ðriereþre ceol.	*it was* a vessel with three rows of oars,
ðæt biþ ꝥ mæste.	which is the greatest
Crecisca scipa.	of Grecian ships.
Ða ƿearþ ceald ƿeder.	Then was cold weather,
stearc storma gelac.	*and* a number of severe storms.
Stunede sio brune.	The dusky wave
yþ ƿiþ oþre.	beat against other *waves*,
ut feor adraf.	*and* drove far out
on ƿendelsæ.	in *the* Wendel sea,
ƿigendra scola.	*the* bands of warriours,
up on ꝥ igland.	upon the island
ðær Apollines.	where Apollo's
dohtor ƿunode.	daughter resided,
dæg rimes ƿorn.	a number of days.
Ƿæs se Apollinus.	Apollo was
æþeles cynnes.	of noble race,
Iobes eafora.	*the* son of Jove,
se ƿæs gio cyning.	who was formerly king.
Se licette.	He pretended
litlum ⁊ miclum.	to little and great,
gumena gehƿylcum.	to every one of men,
ðæt he [god] ƿære.	that he was a God,
hehst ⁊ halgost.	*the* highest and most holy.
Sƿa se hlaford þa.	So did this lord then,

[redacted]

Ðæt dysige folc.	that foolish people
on gedwolan lædde.	lead into errour,
oððæt him gelyfde.	that *there* believed him
leoda unrim.	a great number of men;
forþæm he wæs.	because he was,
mid rihte.	by right,
rices hirde.	*the* ruler of *the* kingdom,
hiora cyne cynnes.	of their royal race.
Cuþ is wide.	*It* is widely known,
Ðæt on þa tide.	that at that time
Ðeoda æghwilc.	every one of nations
hæfdon heora hlaford.	held their lord
for þone hehstan God.	for the highest God,
and weorþodon.	and worshipped *him*
swa swa wuldres cyning.	even as *the* king of glory,
gif he to þæm rice.	if he to the kingly power
wæs on rihte boren.	was rightly born.
Wæs þæs Iobes fæder.	The father of Jove was
god eac swa he.	a god also, as he *was*.
Saturnus þone.	Him, Saturn
sund buende heton.	voyagers called.
Hæleþa bearn.	*The* children of men
hæfdon þa mægþa.	then accounted families,
ælcne æfter oþrum.	every one after another,
for ecne God.	for *the* eternal God.
Sceolde eac wesan.	*Then* also should
Apollines dohtor.	Apollo's daughter,
diorr boren.	nobly born of heroes,
dysiges folces.	be, of *the* foolish people
gum rinca gyden.	a goddess. [ments
Cuþe galdra fela.	Known, of many enchant-

drygan drycræftas.	to exercise magic arts,
hio [gedwolan] fylgde.	she, most of men
manna swiþost.	of many nations,
manegra þeoda.	followed errour.
Cyninges dohtor.	*The* king's daughter
sio Circe wæs.	was Circe
haten for herigum.	called, for *her* oppressions.
Hio ricsode.	She reigned
on þæm iglonde.	in the island
þe Aulixes.	which Ulysses,
cyning Thracia.	*the* king *of* Thracia,
com ane to.	happened to sail to
ceole liþan.	with one ship.
Cuð wæs sona.	Soon was known
eallre þære mænige.	to all the multitude
þe hire mid wunode.	that with her dwelt,
æþelinges siþ.	*the* prince's arrival.
Hio mid ungemete.	She with unbounded
lissum lufode.	favour loved
liþmonna frea.	*the* lord of *the* sailors;
and he eac swa same.	and he in like manner
ealle mægne.	in the greatest degree,
efne swa swiþe.	even as greatly,
hi on sefan lufode.	loved her in *his* mind;
ðæt he to his earde.	so that he to his country
ænige nyste.	knew not any
modes wilnan.	inclination of mind
ofer mægþ giunge.	above *the* young maid;
ac he mid þæm wife.	but he with the wife
wunode siððan.	dwelt thenceforth,
oððæt him ne meahte.	until with him would not

[redacted]

monna ænig.	any one of men,
ðegna sinra.	of his thanes,
ðær mid wesan.	there remain;
ac hi forþæm yrmþum.	but they, through *the* misery
earðes lyste.	of desire after *their* country,
mynton forlætan.	resolved to leave
leofne hlaford.	*their* beloved lord.
Ða ongunnon ƿercan.	Then began men
ƿerþeoda spell.	to work spells;
sædon þæt hio sceolde.	*and they* said that she should
mid hire scinlace.	by her sorcery
beornas forbredan.	lay prostrate *the* men,
and mid balo cræftum.	and with wicked arts
ƿraþum ƿeorpan.	quickly cast *them* [beasts,
on ƿildra lic.	into *the* bodies of wild
cyninges þegnas.	*and the* king's thanes
cyspan riþþan.	afterwards fetter,
and mid racentan eac.	and also with chains
ræpan mænigne.	bind many a one.
Sume hi to ƿulfum ƿurdon.	Some of them became
ne meahton þonne.	*and* could not then [wolves,
ƿord forþbringan.	utter a word;
ac hio þrag mælum.	but they at intervals
ðioton ongunnon.	began to howl.
Sume ƿæron eaforas.	Some were wild boars,
á grymetedon.	*and* always grunted
ðonne hi sares hƿæt.	when they any thing of
siofian sciolden.	should lament. [trouble
Ða þe leon ƿæron.	They who were lions
ongunnon laþlice.	began horribly
yrrenga ryna.	fierce roarings,

ðonne hi sceoldon.	when they should
clipian for corþre.	call for *their* companions.
Cnihtas ƿurdon.	The men were,
ealde ge giunge.	old and young,
ealle forhƿerfde.	all transformed
to sumum diore.	to some beast,
sƿelcum he ærror.	such as each formerly
on his lif dagum.	in *the* days of his life
gelicost ƿæs.	was most resembling;
buton þam cyninge.	except the king
ðe sio cƿen lufode.	whom the queen loved.
Nolde þara oþra.	Of the others, would not
ænig onbitan.	any one taste
mennisces metes.	*the* food of men;
ac hi ma lufedon.	but they more loved
diora drohtaþ.	*the* society of beasts,
sƿa hit gedefe ne ƿæs.	as it was not fit.
Næfdon hi mare.	They had no more
monnum gelices.	of resemblance to men,
eorþ buendum.	*the* inhabitants of earth,
ðonne ingeþonc.	than *the* mind.
Hæfde anra gehƿylc.	Every one *of them* had
his agen Mod.	his own mind;
ðæt ƿæs þeah sƿiþe.	but that was greatly
sorgum gebunden.	bound with sorrows
forþæm earfoþum.	on account of *the* troubles
ðe him onsæton.	which beset him.
Hƿæt þa dysegan men.	But the foolish men
ðe þysum dryscræftum.	who in these enchantments
long lyfdon.	long believed,
leasum spellum.	through false tales,

wisson hwæþre.	knew nevertheless
Ðæt ꝥ gewit ne mæg.	that no one of men is able
Mod onwendan.	to change the intellect
monna ænig.	(*the* mind)
mid drýcræftum.	by sorceries,
Ðeah hio gedon meahte.	though they may cause
Ðæt þa lichoman.	that bodies
lange þrage.	a long while
onwend wurdon.	should be changed.
Is ꝥ wundorlic.	Wonderful is that
mægen cræft micel.	great sovereign power
moda gehwilces,	of every one of minds,
ofer lichoman.	above *the* body
lænne ⁊ sænne.	frail and sluggish.
Swýlcum ⁊ swýlcum.	By these and *the* like *things*
þu meaht sweotole ongitan.	thou mayest clearly under-
Ðæt þæs lichoman.	that the body's [stand,
listas ⁊ cræftas.	powers and faculties
of þæm Mode cumaþ.	(every one *of them)*
monna gehwýlcum.	come from the mind
ænlepra ælc.	to every one of men. [ceive,
Du meaht eaþe ongitan.	Thou mayest easily per-
Ðæt te ma dereþ.	that the mind's depravity
monna gehwýlcum.	does more hurt
Modes unþeaw.	to every one of men,
Ðonne mettrýmnes.	than *the* infirmity
lænes lichoman.	of *the* frail body.
Ne þearf leoda nan.	Nor needs any one of men
wenan þære wýrde.	expect the event,
Ðæt ꝥ werige flæsc.	that the vile flesh
Ðæt Mod.	should the mind

monna æniges.	of any one of men
eallunga to him.	altogether to it
æfre mæg onƿendan.	ever turn;
ac þa unþeaƿas.	but the vices
ælces Modes.	of every mind,
and ꝥ ingeþonc.	and the thought
ælces monnes.	of every man,
ðone lichoman lit.	leads the body
ðider hit ƿile :·	whither it will.

NOTES.

NOTES.

(Note 1.)—Page ii. l. 1.—Ælfreð Kuning wæs wealhstoð ðisse bec.—That this work is the genuine production of Alfred, is proved by every species of evidence which the thing seems capable of. 1. The testimony of chroniclers and historians, and especially of Ethelwerd and William of Malmesbury; the former of whom was nearly contemporary with Alfred, and claims relationship to the royal family. Ethelw. Chron. l. 4, c. 3. W. Malmes. l. 2, c. 4.—2. Ancient MSS.—Of the two manuscripts of this work, the Cottonian is judged by Wanley to have been written in the lifetime of Alfred, or very soon after his decease. Wanl. Catal. p. 217.—3. The internal evidence of the work itself, and particularly of the preface, in which we find expressions that could not have been used with propriety by any person, except the king himself. Alfred asserts himself to be "the translator of the book"—explains his method of translating, "sometimes word by word, sometimes meaning of meaning"—alludes to the "occupations [of government] very difficult to be numbered" in which he had been engaged—beseeches the reader "to pray for him, and not blame him, if he should more rightly understand it than he could"—and offers the apology, that "every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does."—

Several of the expressions in this interesting preface, occur also in that which Alfred prefixed to his version of Pope Gregory's Pastoral. Wise's Asser. p. 81. The two prefaces may be compared with a third, which he wrote, to the Anglo-Saxon version of Pope Gregory's Dialogues, made, not by himself, but under his direction by Werefrith, bishop of Worcester. Wanl. Catal. p. 71.—The "Tituli Capitum," or Table of Contents, to the Boethius, is drawn up in the same inartificial manner as the Table to Alfred's Orosius.

(N. 2.)—P. ii. l. 12.—þa geworhte he hi efter to leoþe.—Though this preface was written after Alfred had turned the metres into Saxon verse, it is prefixed to the Manuscript in which the prose versions are inserted. Perhaps anciently, as well as at the present day, Alfred's prose was by some persons preferred to his poetry. See Turner's Hist. A. S. vol. 2. p. 102.

(N. 3.)—P. iv. l. 8.—Ðu Boetius hine singende gebæd.—Literally, 'prayed him,' i. e. addressed himself to prayer. It is scarcely necessary to remind the reader, that many verbs are used *reflectively* in Saxon, which do not admit of such a construction in modern English. Some take the pronoun in the accusative case, and others in the dative.

(N. 4.)—P. iv. l. 17.—hu he hit macian sceolde.—Literally, 'how he should make it.'

(N. 5.)—P. vi. l. 16.—[gesælig.]—Rawl. ed. ungesælig.

(N. 6.)—P. viii. l. 3.—hira fægernesse.—The word 'hira' is not grammatically correct; but see the chapter.

(N. 7.)—P. viii. l. 6.—hi hi woldon ahebban.—There is no word to which the first 'hi' is referable. It is used indefinitely, for *men*, *persons*, *people*.

(N. 8.)—P. x. l. 24.—hi wendon his.—The word 'his' is used indefinitely, for *a man*, *any one*.

(N. 9.)—P. xiv. l. 9.—[mistlice wita ⁊ manigfealde earfoþa.] Rawl. ed. mistlicum witum ⁊ manigfeald earfoþum.

(N. 10.)—P. 2. l. 10.—se Ðeodric ræs Amulinga.—Theodoric the Ostrogoth, is said to have been the fourteenth in lineal descent, of the royal line of the Amali. Gibbon. c. 39.

(N. 11.)—P. 2. l. 13.—þ hi mostan heora ealdrihta wyrþe beon.—Literally, 'that they might be worthy of their ancient rights.'

(N, 12.)—P. 2. l. 13.—ealdrihta.—The compound words, which are so abundant in Anglo-Saxon, cause many sentences to appear ungrammatical, which are not really so. The compounds here alluded to, are not words formed by means of prepositions, prefixes, affixes, &c. which are essential to the language; but words compounded from substantives and adjectives.—The adjective is frequently found in a state of composition with its substantive, and remains uninflected through all the cases. Thus the adjective 'eald,' in composition with the substantive 'riht,' makes 'eald rihta' and 'eald rihtum' in the genitive and ablative plural; and, in composition with the substantive 'hlaford,' makes 'eald hlafordum' in the ablative plural.—So two substantives are often compounded together, and the terminating one only, conforms to the laws of inflection. In this case the prefixed substantive has an *adjective* power, and may be translated by a corresponding adjective, or by its own genitive case. Thus the substantive 'woruld,' compounded with the substantives 'þeaw' and 'sælþ' respectively, makes 'woruld þeawum' and 'woruld sælþum' in the ablative plural.—Nor is this sort of composition limited to two words. The compound 'eald hlaford,' considered as one word, may be again compounded; as, in the present chapter, with the substantive 'cyn.' The latter word only, is then subject to inflection; both 'eald' and 'hlaford' remaining invariable. Accordingly we find, 'eald hlaford cynnes' in the genitive singular. It is immaterial whether the words in composition are joined together, or written as distinct words. They occur as often one way as the other. In printing Anglo-Saxon books, the *hyphen* is sometimes introduced to distinguish compounds, but that character has been considered inadmissible in this work.

(N. 13.)—P. 2. l. 17.—heretoha.—Properly, the leader of an army. See Note 63.

(N. 14.)—P. 2. l. 18.—Boetius.—In addition to Alfred's short account of Boethius, it may be useful to state, that this excellent

statesman and philosopher was born, probably, about A. D. 455; that he was imprisoned by Theodoric in 523; and that he was put to death by order of that prince in 526.

(N. 15.)—P. 4. l. 6.—Sende þa digellice.—The verb 'sende' is here, to use Hickes's expression, put *absolutely*, i. e. without a nominative case. In fact, the nominative case is understood, and must be sought in the preceding sentence. In translating such passages (which are of frequent occurrence) it is necessary to supply the nominative case, or a pronoun or other word of connection, or to change the form of expression. Hickes strangely considers this as a Dano-Saxon barbarism Thes. A. S. Gr. pp. 96. 133.

(N. 16.)—P. 4. l. 23.—[swiþe]—Rawl. ed. swi.

(N. 17.)—P. 6. l. 10.—Wisdom..... mid his wordum.—In several parts of this work, the reader will meet with inconsistencies resulting from the grammatical accident of *gender*. In the Anglo-Saxon language, many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered grammatically as either masculine or feminine. These distinctions appear to be in some measure regulated by termination, but they are frequently arbitrary and capricious. Mona, *the moon*, is masculine; Sunna, *the sun*, feminine; Wif, *wife* or *woman*, neuter.—In the original work of Boethius, Philosophy is described as a female, with perfect consistency, the word 'Philosophia' being grammatically of the *feminine* gender. But Alfred in general translates 'Philosophia' by 'Wisdom,' which is invariably *masculine*. Hence we find him applying masculine articles, pronouns, and adjectives, to Wisdom, who is perhaps in the same page described as the 'foster modor' or 'agene modor' of Boethius. In a few places, 'Philosophia' is rendered by 'Gesceadwisnes,' *Reason*, and is then feminine. In one instance, the words 'Wisdom' and 'Gesceadwisnes' are used conjunctively, to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, 'þa ongan he eft sprecan.' It may also be remarked, that though the dialogue should properly be carried on between Philosophy and Boethius, Alfred frequently chooses to make 'the Mind'

(i. e. the mind of Boethius) one of the interlocutors, instead of Boethius himself; and that Moꝺ, *the mind*, is a substantive of the neuter gender.

(N. 18.)—P. 8. l. 11.—[þꞃinʒþ.]—Rawl. ed. ꝺꞃinʒþ.

(N. 19.)—P. 16. l. 19.—[ʒoꝺeꞅ.]—Rawl. ed. Ᵹoꝺeꞅ.

(N. 20.)—P. 16. l. 28.—hƿæt þe ꞅeo.—Literally, 'what is to thee.'

(N. 21.)—P. 26. l. 12.—Nu þu hæꞅꞅt onʒiten þa ƿonclan tꞃuƿa þæꞅ blinꝺan luꞅteꞅ.—The word 'luꞅteꞅ' is a mistranslation. Boethius's words are, "Deprehendisti cæci numinis [Fortunæ] ambiguos vultus."

(N. 22.)—P. 26. l. 22.—þa ilcan þe ƿæꞃon on ꞅtilneꞅꞅe.—Literally, 'the same would have been to thee in tranquillity.'

(N. 23.)—P. 28. l. 20.—ƿinꝺeꞅꝺome.—So Rawl. ed.; but in fact two words, as is evident from the article prefixed.

(N. 24.)—P. 28. l. 27.—to hƿam ætƿite þu me, &c.—Boethius here introduces Fortune arguing with him; but Alfred puts her words into the mouth of Philosophy.

(N. 25.)—P. 30. l. 16.—he beoþ.—'he' is often used for 'hi' in this work.

(N. 26.)—P. 32. l. 3.—ðeaƿum.—Used for 'ðeoƿum.'

(N. 27.)—P. 34. l. 5.—Ðe ƿaꞅ þeoꞅ hƿeaꞃꝼunʒ beteꞃe, &c.—This sentence is made conformable to the Cotton. MS. but the latter part of it is still obscure.

(N. 28.)—P. 38. l. 5.—þe mon to ꝺomeꞃe ʒeceaꞅ.—'ꝺomeꞃ' signifies literally, *a judge*. Boethius's words are, "Prætereo sumptas in adolescentiâ negatas senibus dignitates."

(N. 29.)—P. 38. l. 25.—[ꝼæꞅteꞅ.]—Rawl. ed. ꝼæꞅteꞃ.

(N. 30.)—P. 40. l. 5.—[beoꞃhtneꞅ.]—Rawl. ed. beoꞃþneꞅ.

(N. 31.)—P. 44. l. 10.—ealꝺoꞃmen ⁊ ʒeþeahteꞃaꞅ.—Literally, '*aldermen* and *counsellors*.' The Latin is, "Quid dicam liberos consulares?" Alfred found no proper word for 'consulares' in Saxon.

(N. 32.)—P. 44. l. 16.—ꞅio meꞅte æꞃ.—'æꞃ' seems put for 'aꞃ.'

(N. 33.)—P. 48. l. 6.—[ʒeunꞃotꞅoꝺe.] — Rawl. ed. ʒeun-

(N. 34.)—P. 50. l. 6.—[ʒeſælþa]—Rawl. ed. unʒeſælþa.

(N. 35.)—P. 52. l. 1.—þon ær þe.—Seems put for 'ær þon þe.'

(N. 36.)—P. 54. l. 22.—ſiʒende.—This word should have been translated '*falling*,' it being the participle of ſiʒan, *to fall*; though Lye has 'Siʒend, bibulus.'

(N. 37.)—P. 56. l. 8.—Criſt eardað on þære dene eadmodneſſe.—Whatever allusions to the Christian religion and its doctrines occur in this work, are introduced by Alfred. Boethius, though a Christian, and deeply versed in the theological controversies of his time, does not in any part of the original mention the peculiar consolations which Christianity offers to the unfortunate. This has induced some commentators to conjecture, that he would have added a sixth book, if he had not been prevented by death.

(N. 38.)—P. 56. l. 26.—[ununderʒildeſ.]—Rawl. ed. unanderʒildeſ. See Lye. V. un-anderʒild.

(N. 39.)—P. 60. l. 3.—[þeah.]—Rawl. ed. þeaþ.

(N. 40.)—P. 60. l. 9.—Sint þæt ƿerlice.—'þæt' is redundant.

(N. 41.)—P. 66. l. 6.—[ƿlite.]—Rawl. ed. ƿliteſ.

(N. 42.)—P. 66. l. 17.—[þe.]—Rawl. ed. ƿe.

(N. 43.)—P. 68. l. 2.—[Ic.]—Rawl. ed. Ac.

(N. 44.)—P. 68. l. 24.—[he.]—Rawl. ed. hi.

(N. 45.)—P. 76. l. 28.—[ʒif.]—Rawl. ed. Gif.

(N. 46.)—P. 80. l. 11.—Liberiuſ.—"Liberum quendam virum." Boet.—Alfred mistakes 'liberum' for a proper name. The Bodleian MS. has 'Tiberiuſ.'

(N. 47.)—P. 80. l. 22.—[þe ma.]—Rawl. ed. þemma.

(N. 48.)—P. 82. l. 9.—[ʒodeſ ſe.]—Rawl. ed. ſe Godeſ.

(N. 49.)—P. 82. l. 21.—[hie.]—Rawl. ed. hi ne.

(N. 50.)—P. 86. l. 4.—[ʒode.]—Rawl. ed. Gode; but it seems to be the nominative plural of the adjective 'ʒod,' agreeing with 'hi.'

(N. 51.)—P. 88. l. 18.—Ƿenſt þu ꝥ ſe ʒodcunda anƿald, &c.—Alfred mistakes the meaning of Boethius, whose words are,

"Celsa num tandem valuit potestas
"Vertere insani rabiem Neronis?"

(N. 52.)—P. 88. l. 25.—[wære.]—Rawl. ed. wæron.

(N. 53.)—P. 90. l. 1.—Ða se Wisdom þa, &c.—The following is the short passage in Boethius on which this chapter is founded: "Tum ego, scis, inquam, ipsa minimùm nobis ambitionem mortalium rerum fuisse dominatam; sed materiam gerendis rebus optavimus, quo ne virtus tacita consenesceret."

(N. 54.)—P. 90. l. 12.—cræft.—Literally, '*craft*.'—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. In its different applications, it may denote, art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, good quality, &c.—It is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

(N. 55.)—P. 92. l. 19.—[beoþ.]—Rawl. ed. oð.

(N. 56.)—P. 94. l. 9.—[oð.]—Rawl. ed. of.

(N. 57.)—P. 96. l. 16.—heora spræc is todæled on twa ⁊ hund seofontig.—This calculation of the number of languages occurs again, p. 254. It is also mentioned in Ælfric, de vet. test.—The passage in Ælfric is thus translated by Lisle: "Now the history telleth us concerning Noe's posterity, that his sons begot seuenty and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should reach up to heauen. But God himselfe came thereto, and beheld their worke, and gaue them euery one a sundry language, that they understood not each other what they said: so they quickly surceased the building: and then went they to sundry forrein lands, with as many languages as leaders."

(N. 58.)—P. 98. l. 12.—þe ge þær ymbe swincaþ.—'þær,' *there*, is frequently redundant in Saxon, as in modern English.

(N. 59.)—P. 102. l. 15.—[Gode.]—Rawl. ed. gode.

(N. 60.)—P. 104. l. 15.—[ontiged.]—Rawl. ed. ontigeþ.

(N. 61.)—P. 106. l. 4.—Eala ofermodan. hwi ge wilnigen, &c. —Alfred mistakes Boethius's meaning. His words are:

"Quid ô superbi colla mortali jugo
"Frustra levare gestiunt?"

(N. 62.)—P. 106. l. 16.—Ƿpæt ſint nu þæſ ſopemæpan anð þæſ piſan golðſmiþeſ ban pelonðeſ.—This passage is grounded on the following reflection of Boethius:

"Ubi nunc fidelis ossa Fabricii jacent?"

Lye, willing to make the meaning of the Saxon conform to that of the Latin, renders Alfred's version "Ubi sunt nunc præclari et fidelis Fabricii ossa legati?" Dict. V. Ƿelanð.—It seems, however, that, by a singular association of ideas, the name 'Fabricius' reminded Alfred of Weland, the celebrated artist in metals. Many particulars respecting this 'Vulcan of northern mythology' are collected by Mr. Conybeare in his Illustrations, p. 236, &c.—The name of Weland was familiar to the Saxon poets. It occurs in Beowulf, (Canto vi.) where a coat of mail, in addition to other circumstances testifying its value, is described as 'Ƿelanðeſ geƿeopc.' A poetical extract, also, from the Exeter MS. mentions some particulars of Weland's history.—A curious tradition, connected with this subject, existed at a recent period, and is perhaps still preserved, in the neighbourhood of the Vale of the White Horse, in Berkshire, in the heart of Alfred's dominions, and within a few miles of the place of his birth. It is noticed by the Editor of the late valuable edition of Warton's History of English Poetry (preface, p. 90.) as follows: "In a letter written by Francis Wise to Dr. Mead 'concerning some antiquities in Berkshire, particularly the White Horse,' an account is given of a remarkable pile of stones, to which the following notice is attached: 'All the account which the country people are able to give of it is: At this place lived formerly an invisible smith; and if a traveller's horse had left a shoe upon the road, he had no more to do than to bring the horse to this place with a piece of money, and leaving both there for some little time, he might come again, and find the money gone, but the horse new shod. The stones standing upon the Rudgeway, as it is called, I suppose gave occasion to the whole being called Wayland-Smith; which is the name it was always known by to the country-people.'"—It is unnecessary to remind the reader of the use made by Sir Walter Scott of this fiction in his admirable romance of 'Kenilworth.'

[redacted]

(N. 63.)—P. 106. l. 23.—ſe aræða Romƿara heretoȝa..... Brutuſ. oþre naman Caſſiuſ.—Brutus and Cassius are here confounded. The word 'aræða' is obscure. 'Heretoȝa' appears to be used throughout the work for *consul*. See Note 13.

(N. 64.)—P. 108. l. 5.—[ðe.]—Rawl. ed. ðeah.

(N. 65.)—P. 110. l. 9.—[brẏcþ.]—Rawl. ed. brẏeþ. See Lye, Supp. V. Brẏan.

(N. 66.)—P. 110. l. 13.—[ſƿa þæſ ƿinðeſ ẏſt.]—Rawl. ed. ſƿæþer ƿinðeſ þẏſ.

(N. 67.)—P. 110. l. 16.—ſio leaſe ȝeſælþ hio tihþ.—This is one of the many instances in which the personal pronouns are redundant.

(N. 68.)—P. 114. l. 22.—ſealƿaþ.—Perhaps the true reading would be 'ƿealƿaþ.' or 'ƿealuƿaþ.' See Lye, V. Ƿealuƿan.

(N. 69.)—P. 116. l. 1.—þonne ær þe.—'ær' seems to be a contraction of 'æfre.'

(N. 70.)—P. 116. l. 14.—ȝeſtateloð.—Used for ȝeſtaþeloð.

(N. 71.)—P. 118. l. 3.—[þære]—Rawl. ed. þinre.

(N. 72.)—P. 118. l. 9.—[ic]—Rawl. ed. iſ.

(N. 73.)—P. 118. l. 28.—ſẏðþan.—Used for ſiððan.

(N. 74.)—P. 122. l. 20.—[ofatihſt of]—Rawl. ed. of atihþ oþ.

(N. 75.)—P. 124. l. 9.—ꝥ iſ þonne God.—The Latin of Boethius is, "Id autem est *bonum*."—That God is the supreme good, is not formally stated by Boethius, till after a long train of reasoning, which is followed by his admirable address to the Deity. It first occurs in the part of lib. iii. prosa 10. which corresponds with C. xxxiv. §. ii. of the present work. But in this, and some subsequent passages of the Anglo-Saxon, the construction shews that *Alfred* meant to put *God*, instead of *good;* thus anticipating Boethius's conclusion, and introducing some confusion into his own work. In Saxon, the word 'ȝoð' denotes both *God* and *good*, so that there can be no other guide to its meaning, independantly of the context, than the introduction of a capital letter. In this respect, the present edition generally follows Mr. Rawlinson's; but in a few instances, a capital has been substituted for a small letter, or a small letter for a capital.

(N. 76.)—P. 126. l. 15.—[oꝼðælpe]—Rawl. ed. gives 'oꝼ ðælpe' as the reading of the Bodleian MS. and 'oꝼt ðælpe' as that of the Cotton. These not being intelligible, Junius (Rawl. ed. p. 167.) proposes to substitute 'oꝼðælpe;' and Lye (Dict. V. Ðælpe) 'oꝼt tælpe.'—Junius's reading has been adopted, as the more probable.

(N. 77.)—P. 132. l. 16.—[oþeꞃ]—Rawl. ed. 'heoꞃa.'

(N. 78.)—P. 136. l. 25.—benuȝon.—Not explained in dictionaries, but Lye refers to Hickes. Ep. Dis. p. 55, where 'be nuȝe' occurs.

(N. 79.)—P. 140. l. 1.—ꞅpelce eoꞅ mætte.—Literally, 'as if it dream you;' 'mætte' being used impersonally and reflectively.

(N. 80.)—P. 140. l. 3.—ȝeꞅælþæ.—From 'æ' being sometimes substituted for 'e' final, it may be concluded that the latter was sounded, though perhaps faintly.

(N. 81.)—P. 140. l. 26.—Ða anðꞅpoꞃoðe Boetıuꞅ.—Alfred frequently forgets that he is writing in the character of Boethius, and names him in the third person.

(N. 82.)—P. 144. l. 8.—þonne ne ðoꞃꝼte he.—Rawl. ed. þonne he ne ðoꞃꝼte he.

(N. 83.)—P. 144. l. 24.—hınȝꞃıȝe......þyꞃꞅte.....cale.—These verbs are all in the singular number, and used impersonally. The reader cannot have failed to observe how frequently verbs take an impersonal form in the Anglo-Saxon language.

(N. 84.)—P. 148. l. 21.—ꞅe Catuluꞅ pæꞅ heꞃetoȝa on Rome.—Catullus the poet, is confounded with Catulus the consul.

(N. 85.)—P. 152. l. 1.—þeapaꞅ.—Used for þeapeꞅ.

(N. 86.)—P. 154. l. 16.—hıꞅ.—The sense requires 'hıoꞃa.'

(N. 87.)—P. 154. l. 20.—an.—Used for on.

(N. 88.)—P. 154. l. 27.—[pat]—Rawl. ed. nat.—See Lye, Dict. V. Ƿenan.

(N. 89.)—P. 156. l. 2.—ðomeꞃaꞅ.—maþmhyꞃðaꞅ.—*Prætors—prefects.*

(N. 90.)—P. 160. l. 12.—ꞅpa ꞅpa me ꞅımle ȝıt ðyðe.—Mr. Turner considers this as an allusion by Alfred to himself. 2. Hist. A. S. p. 52.—Doubtless every part of this work acquires additional

interest, when considered with reference to the character and situation of Alfred. But it can hardly be affirmed that the present passage contains any particular allusion; because the words are put into the mouth of the tyrant Dionysius. This is obviously the true construction of the Saxon.

(N. 91.)—P. 166. l. 20.—[hı ne]—Rawl. ed. hıne.

(N. 92.)—P. 168. l. 9.—[hıt]—Rawl. ed. hı.

(N. 93.)—P. 168. l. 16.—[ꝼæᵹnıaþ]—Rawl. ed. ꝼæᵹınaþ.

(N. 94.)—P. 170. l. 3.—ðeaꝑeꞅ.—Used for ðeaꝑaꞅ.

(N. 95.)—P. 170. l. 20.—[eoꝑeꞃ]—Rawl. ed. eoꝑꞃeꞅ.

(N. 96.)—P. 172. l. 23.—Ac þeah manıᵹe beaꞃn.—Rawl. ed. Ac þeah mon manıᵹe beaꞃn.

(N. 97.)—P. 186. l. 5.—[ᵹoð]—Rawl. ed. Ᵹoð.

(N. 98.)—P. 188. l. 1.—ᵹıꝼ þu ænıᵹne mon cuþeꞅt ðaꞃa þe hæꝼðe.—'ðaꞃa' is redundant, the verb 'hæꝼðe' being in the singular number. This form of expression frequently occurs.

(N. 99.)—P. 188. l. 24.—bıþ ꝥ Ᵹoð.—So Rawl. ed.—In several places in the beginning of this section, the original Latin of Boethius requires 'ᵹoð,' *good*, instead of 'Ᵹoð;' but Mr. Rawlinson's edition is here followed, as probably expressing *Alfred's* meaning. See Note 75.

(N. 100.)—P. 192. l. 26.—[ðæꞃa]—Rawl. ed. ðæꞃe.

(N. 101.)—P. 194. l. 23.—ᵹenẏht.—Alfred uses this word by mistake. The sense requires 'blıꞅ,' or 'ꝑıllan.'

(N. 102.)—P. 198. l. 1.—Eala Dꞃẏhten, &c.—The address to the Deity contained in this section, is an imitation of Boethius's beautiful metre,

> O qui perpetuâ mundum ratione gubernas
> Terrarum cœlique sator, &c.

But with so many alterations and improvements, that it may in great measure be considered as Alfred's original composition. A strain of unaffected piety pervades it, and the writer introduces several particulars relating to natural philosophy and the system of the universe, which, as proceeding from him, are peculiarly interesting. Mr. Turner observes that Alfred "mingles with his devotion all the natural philosophy he possessed."

(N. 103.)—P. 198. l. 23.—þara.—Redundant. See Note 98.

(N. 104.)—P. 200. l. 22.—ꝥ wætan.—ꝥ seems put by mistake for 'þam.'

(N. 105.)—P. 202. l. 10.—orcuman.—A contraction of 'ofercuman.'

(N. 106.)—P. 202. l. 14.—se rodor hine hæfþ ælce dæg utane.—Lye (Dict. V. Utan.) renders this passage, "firmamentum ipsam quotidie circumdat," considering 'hine' as referable to 'eorþe.' But, as the latter word is of *f. g.* the verb 'hæfþ' seems to be used with 'hine' in a reflective sense.—Perhaps instead of 'ælce dæg,' we ought to read 'ælce wæge.'

(N. 107.)—P. 202. l. 22.—swa swa nu wæter ⁊ eorþe sint.—Rawl. ed. swa swa nu wæter is ⁊ eorþe sint.

(N. 108.)—P. 204. l. 22.—[selfre]—Rawl. ed. selfne.

(N. 109.)—P. 206. l. 5.—his geearnunga.—The word 'his' refers to 'steorra,' which is *m. g.*

(N. 110.)—P. 206. l. 23.—brist.—Used for 'berest.'

(N. 111.)—P. 210. l. 21.—[god]—Rawl. ed. God.

(N. 112.)—P. 212. l. 21.—his seo heahe godnes.—Rawl. ed. his is seo heahe godnes.

(N. 113.)—P. 214. l. 6.—[God]—Rawl. ed. god.

(N. 114.)—P. 216. l. 26.—[God]—Rawl. ed. god.

(N. 115.)—P. 218. l. 1.—[God]—Rawl. ed. god.

(N. 116.)—P. 218. l. 1.—⁊ þeah is an God.—This reading is grounded on the Cotton. MS.—The Bodleian has '⁊ se þeah is God.'

(N. 117.)—P. 222. l. 9.—ðearfþ.—Used for ðearft.

(N. 118.)—P. 224. l. 12.—ðonne.—Used for ðone.

(N. 119.)—P. 228. l. 1.—sio beorhtnes þære sunnan sciman sie. þæs ær. nes, &c.—The words 'þæs ær nes' being unintelligible to Lye, he proposes to read 'þeostre,' Gram. to Jun. Etym.—But there is no obscurity in the passage, as now pointed, 'þæs ær' being parenthetical.

(N. 120.)—P. 232. l. 2.—þara þe wite.—'ðara' is redundant. See Note 98.

(N. 121.)—P. 242. l. 8.—[he]—Rawl. ed. hi.

(N. 122.)—P. 242. l. 10.—[aʒnum]—Rawl. ed. anum.

(N. 123.)—P. 242. l. 18.—hıꞅ.—Used indefinitely. See Note 8.

(N. 124.)—P. 242. l. 18.—[ꞃihtƿiꞅneꞅꞅe]—Rawl. ed. unꞃihtƿiꞅneꞅꞅe.

(N. 125.)—P. 246. l. 22.—þone.—Used for 'þonne.'

(N. 126.)—P. 246. l. 22.—ꝥ ꝥ he iꞅ.—'he' seems redundant. Perhaps we ought to read 'ꝥ ꝥ te iꞅ.'

(N. 127.)—P. 250. l. 1. and 3.—[Ᵹod]—Rawl. ed. ʒod.

(N. 128.)—P. 250. l. 27.—Ðe he tiohhiʒe.—'he' is redundant.

(N. 129.)—P. 252. l. 18.—Ic ƿat ꝥ þu ʒeheꞃdeꞅt, &c.—The fable of the giants warring against Jupiter, and the history of the tower of Babel, are introduced by Alfred, in consequence of the following short allusion in Boethius: "Accepisti, inquit, in fabulis lacessenteis cælum gigantes; sed illos quoque, utì condignum fuit, benigna fortitudo deposuit."

(N. 130.)—P. 252. l. 19.—ꝥ te Iob Satuꞃneꞅ ꞅunu ꞅceolde beon, &c.—The word 'ꞅceolde' is frequently used by Alfred, in relating fabulous histories, to avoid making a direct assertion. This form of speech is still in use.

(N. 131.)—P. 254. l. 6.—Deiꞃa.—*Dura.*—See Daniel, c. 3. v. i.

(N. 132.)—P. 254. l. 14.—tƿa ⁊ hund ꞅeoꝼontiʒ ʒeþeoda.—See Note 57.

(N. 133.)—P. 258. l. 16.—[aƿendendlicꞃa]—Rawl. ed. anƿendendlicꞃa.

(N. 134.)—P. 260. l. 8.—hit ʒelamp ʒio. ꝥ te an heaꞃpeꞃe, &c.—Alfred's translation of this metrum appears to have been considered by himself as poetical, at least it was not re-written by him when he versified the metres; for Junius remarks that in this part the Cotton. MS. differed very little from the Bodleian. It may perhaps be fairly inferred, that the story of Orpheus and Eurydice was Alfred's first attempt at poetry. Exclusively of alliteration, which seems to be neglected, much of the general character of his poetry appears in it, and the story is related with much simplicity and natural feeling.

(N. 135.)—P. 262. l. 24.—[he]—Rawl. ed. hı.

(N. 136.)—P. 264. l. 10.—[he]—Rawl. ed. has not this word.

(N. 137.)—P. 264. l. 11.—ʒıꝼ he hıne unꝺeꝛbæc beꜱaꝑe.—'beꜱeon' is repeatedly used as a reflective verb.

(N. 138.)—P. 274. l. 5.—[ʒeꜱıhꞩꞇ]—Rawl. ed. ʒeꜱıhꞇ.

(N. 139.)—P. 278. l. 20.—[hı]—Rawl. ed. hıꞇ.

(N. 140.)—P. 282. l. 14.—[Goꝺ]—Rawl. ed. ʒoꝺ.

(N. 141.)—P. 284 l. 17.—[ꝩ]—Rawl. ed. ꝺaꝛ.

(N. 142.)—P. 288. l. 17.—ꝼoꝛþꝛa.—Perhaps this should be 'ꝼoꝛcuþꝛa.' The metrical version has 'ꝩ́ꝛꜱa.'

(N. 143.)—P. 290. l. 17.—þuꝛhꝩunıan mıhꞇe.—Rawl. ed. þuꝛhꝩunıan ne mıhꞇe.

(N. 144.)—P. 294. l. 13.—[hꝩ́lc]—Rawl. ed. hꝩ́le. Cott. MS.

(N. 145.)—P. 296. l. 17.—[ꝩ]—Rawl. ed. ⁊.

(N. 146.)—P. 298. l. 21.—[ꝺe]—Rawl. ed. ꝺa.

(N. 147.)—P. 300. l. 2.—Iþacıʒe ⁊ Reꞇıe.—Ulysses has been sometimes called 'Neritius dux,' from Neritos, a mountain of Ithaca. Alfred supposes Retia (*Neritia*) to be a distinct island or kingdom. In his metrical version he makes a still greater mistake. See Note 189.

(N. 148.)—P. 300. l. 10.—ꝼoꝛꝺꝛıꝼan.—Used for 'ꝼoꝛꝺꝛıꝼen.'

(N. 149.)—P. 300. l. 10.—[uꞇ on]—Rawl. ed. uꞇon.

(N. 150.)—P. 300. l. 10.—Ꝩendel ꜱæ.—The Wendel Sea is, generally, the Mediterranean. It is also used in a more confined sense for the Adriatick. See Alfred's Orosius, l. 1. c. 1.

(N. 151.)—P. 300. l. 18.—[eal cꝩ́n]—Rawl. ed. ælcıne.

(N. 152.)—P. 302. l. 6.—Sume hı ꜱæꝺon, &c.—Literally, 'Some, they said, she should transform to lion, and when *she* should speak, then *she* roared.'—leo or leon, *a lion*, is *f. g.*

(N. 153.)—P. 304. l. 16.—[ꝺonne]—Rawl. ed. ꝺone.

(N. 154.)—P. 308. l. 10.—ꝼoꝛ þæm anum.—Literally, 'for this alone.'

(N. 155.)—P. 314. l. 15.—[ʒeꜱælıʒꝛan]—Rawl. ed. unʒeꜱælıʒꝛan.

(N. 156.)—P. 316. l. 10.—[hı ne]—Rawl. ed. hıne.

[redacted]

(N. 157.)—P. 318. l. 19.—[hu]—Rawl. ed. hi.

(N. 158.)—P. 322. l. 3.—Ac ic ƿat, &c.—This sentence should rather have been translated as follows: 'But I think that if the guilty had any spark of wisdom, and in any measure knew that they could make amends for their crimes by punishment which might be inflicted on them here in this world; they would not then say,' &c.

(N. 159.)—P. 328. l. 11.—[ʒoð.]—Rawl. ed. Ʒoð.

(N. 160.)—P. 330. l. 16.—folc ƿundraþ þæs þe, &c.—Rawl. ed. folc ne ƿundraþ no þæs þe.—See Lye, Dict. V. Ƿundrian.

(N. 161.)—P. 330. l. 18.—[ne]—Rawl. ed. has not this word.

(N. 162.)—P. 332. l. 8.—[þære]—Rawl. ed. ƿære.

(N. 163.)—P. 336. l. 2.—[hi]—Rawl. ed. hit.

(N. 164.)—P. 338. l. 15.—[hƿearfaþ]—Rawl. ed. hƿearfoð.

(N. 165.)—P. 338. l. 19.—Sƿa sƿa on ƿænes eaxe, &c.—The whole of this section may be considered as Alfred's original production. The simile of the Wheel is pursued too far, and in some parts is not very intelligible.

(N. 166.)—P. 338. l. 27.—midmestan.—By this word, and 'midlestan' afterwards, Alfred means those men, who are neither the best, nor the most numerous or worst class (þa mæstan.)

(N. 167.)—P. 340. l. 11.—[þa mæstan]—Rawl. ed. mætran.

(N. 168.)—P. 342. l. 9.—Sƿylc is þæt ꝥ ƿe ƿyrd hataþ.—These words are to be read in connexion with the beginning of the following section.

(N. 169.)—P. 342. l. 18.—[þƿaraþ]—Rawl. ed. þraraþ, See Lye, Dict. V. Ðrarian.

(N. 170.)—P. 342. l. 20.—[hit]—Rawl. ed. hi.

(N. 171.)—P. 348. l. 8.[—þe]—Rawl. ed. he.

(N. 172.)—P. 354. l. 5.—[ʒebyreð]—Rawl. ed. ʒebyreð.

(N. 173.)—P. 356. l. 9.—[ðe]—Rawl. ed. se.

(N. 174.)—P. 356. l. 29.—fliht se ƿæta ꝥ dryʒe.—"Contendit humidum sicco." Lye, Dict. V. Flitan; but 'fliht seems rather from 'flion.'

(N. 175.)—P. 358. l. 1.—[cile]—Rawl. ed. lice.

(N. 176.)—P. 362. l. 22.—[he]—Rawl. ed. hi.

(N. 177.)—P. 372. l. 23.—[he]—Rawl. ed. has not this word.

(N. 178.)—P. 374. l. 1.—[he]—Rawl. ed. hi.

(N. 179.)—P. 374. l. 27.—[habban]—Rawl. ed. habbe.

(N. 180.)—P. 378. l. 26.—[hæfst]—Rawl. ed. hæfþ.

(N. 181.)—P. 380. l. 6.—[hit]—Rawl. ed. hi.

(N. 182.)—P. 382. l. 14.—[hræþor]—Rawl. ed. hwæþor.

(N. 183.)—P. 382. l. 26.—[hio]—Rawl. ed. hi.

(N. 184.)—P. 384. l. 6.—gewis andgit.—These words are generally rendered *intelligence*, in conformity with the Latin. By 'intelligentia' Boethius means, the highest degree of knowledge.

(N. 185.)—P. 386. l. 4.—[we]—Rawl. ed. þe.

(N. 186.)—P. 386. l. 23.—[geond]—Rawl. ed. geon.

(N. 187.)—P. 388. l. 6.—For þy we sceoldon, &c.—This last chapter, which is peculiarly interesting, is almost entirely Alfred's own.

(N. 188.)—P. 394. l. 1.—Drihten ælmihtiga God, &c.—This prayer is added, at the end of the Bodleian MS., in a more modern hand. It was not appended to the Cotton.

(N. 189.)—P. 398. l. 23.—Ðe wæs Ðracia. þioda aldor. and Retie. rices hirde.—Two lines only in Rawl. ed.—The present division was suggested by the alliteration. Alfred, by mistake, puts 'Ðracia' for Ithaca. See Note 147.

(N. 190.)—P. 399. l. 26.—[þa]—Rawl. ed. þu.

(N. 191.)—P. 400. l. 2.—Nænigne ðonan. mere hengesta ma.—One line, in Rawl. ed.

(N. 192.)—P. 400. l. 5.—on fifel stream.—Manning in Supp. to Lye's Dict. says, "fifel. i. e. fif-el, pro fif-eðel. Quinque (urbes habens) regio; quo nomine designari videtur a Saxonico Boetii interprete, ***Hellespontus***, Asiæ minoris provincia in qua quinque fuerunt urbes.—fifel stream itaque erat ***Hellesponti*** fluentum, sive Mare Hellespontiacum."—That Alfred alludes to the Hellespont, or that part of the Ægæan Sea which adjoins it, cannot be doubted; but the explanation of the word 'fifel'

seems too far-fetched. We find 'ꞅıꝼel cẏn' applied to a n
of the Baltic, and 'ꞅıꝼel ꝺoꞃe' to a national boundary in the
quarter. Conyb. Illustr. pp. 14. 85.—The word 'ꞅıꝼel' is
haps a general appellation descriptive of an interiour or narrov

(N. 193.)—P. 400. l. 6.—ꞅamıᵹ boꞃꝺon.—These words
susceptible of more than one interpretation. That given i
English translation seems the most obvious one.

(N. 194.)—P. 400. l. 11.—ᵹelac.—The meaning of this
is doubtful. Lye says, "Qu. Cœtus, collectio, numerus?"

(N. 195.)—P. 400. l. 15.—Ƿenꝺelꞅæ.—See Note 150.

(N. 196.)—P. 400. l. 28.—[ᵹoꝺ]—Rawl. ed. ᵹooꝺ.

(N. 197.)—P. 401. l. 30.—ᵹum ꞃınca ᵹẏꝺen.—"Præ
dea." Lye, Dict. V. Ꮐum-ꞃınce.—But 'ᵹum ꞃınca' seems
the genitive plural, and referable to 'ꝺıoꞃ boꞃen.'

(N. 198.)—P. 402. l. 2.—[ᵹeꝺꞃolan]—Rawl. ed. ᵹeꝺꞃola

(N. 199.)—P. 402. l. 6.—ꞅıo Ꮯıꞃce ƿæꞅ. haꞇen ꝼoꞃ heꞃı
—One line, in Rawl. ed.

(N. 200.)—P. 403. l. 20.—Sume hı ꞇo ƿulꝼum ƿuꞃꝺon.
meahꞇon þonne. ƿoꞃꝺ ꝼoꞃþbꞃınᵹan.—These three lines are
cient in alliteration.

(N. 201.)—P. 404. l. 2.—coꞃþꞃe.—This word is obs
Hickes renders coꞃþeꞃ "multitudo, satellitium, comit
pompa." Thes. A. S. Gr. p. 130.

(N. 202.)—P. 405. l. 31.—Ꝥæꞇ Ꮇoꝺ. monna æmıᵹeꞅ.—
line, in Rawl. ed.

THE END.

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ERRATA.

Page 4. l. 2. *for* ꝺam, *read* ðam.—l 23. *for* poꞃꝺum, *r.* ƿoꞃꝺum. —P. 15. l. 8. *for* error, *r.* errour.—P. 19. l. 32. *for* showdest, *r.* showedst.—P. 36. l. 11. *for* ıcınc, *r.* ıc ınc.—P. 51. l. 27. *for* roof all, *r.* roof of all.—P. 55. l. 14. *dele* the.—P. 83. l. 24. *for* shewn, *r.* shown.—P. 91. l. 12. 20. and P. 121. l. 15. *for* shew, *r.* show.—P. 132. l. 11. *for* ꞇam *r.* þam.—P. 146. l. 21. *for* anꝺꞃẏꞅn eoþꞃum, *r.* anꝺꞃẏꞅne oþꞃum.—P. 156. l. 15. *for* na, *r.* ne.—P. 162. l. 9. *for* ꝼoꞃꞇeꞃꝼæꝺeꞃ, *r.* ꝼoꞅꞇeꞃꝼæꝺeꞃ.—P. 192. l. 17. *for* ꞅoꞃemæꞃneꞅ, *r.* ꝼoꞃemæꞃneꞅ.—P. 219. l. 7. *for* sfiines, *r.* shines.—P. 242. l. 22. *for* ꞅoꞃꞇıo, *r.* ꝼoꞃꞇıo.—P. 280. l. 14. *for* cꞃæꝼꞇeꞅ, *r.* cꞃæꝼꞇaꞅ.—P. 356. l. 22. *for* buꞇƿuhꞇ, *read* beꞇƿuhꞇ.

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